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THE PRASNOTARA.

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No. 1. } Nos. 120 & 121

NEW YEAR.

With January 1901 our Prasnotara steps in its eleventh year, and this stepping out entails upon us a duty of reviewing the past and foreboding the future. In the past we did our best to better it in the way we could, but our hopes were not realised and the realisation of that is our future aim. We know our defects and difficulties under which we laboured, but as we have now favourable circumstances to help us we hope to utilize them and to please our members and subscribers and to do the mission of T. S. work which falls on our shoulder.

CHANGES PROPOSED.

We intend not publishing the receipts in details, but will replace it by sending regular receipts for all payments, noting therein the adjustment. This will secure for us more space and will at the same time furnish the members with convenient acknowledgments. We will simply note the month's receipts and disbursements and the balance in hand.

We intend devoting a few pages for new members, by incorporating a summary of the elementary books on Theosophy, so that those who cannot have the advantage of a branch library may find in it something to think on and then to select their own books according to their choice.

We also intend giving more attention to the questions asked.

This is our proposal for the future, we hope to be helped in our endeavour by contributions from our members.



As we do not send our report to all the members, we think it just that each member be supplied with the interesting matter of our Convention proceedings; hence we have determined to print a portion of the report in the pages of the Prasnotara, as well as some interesting speeches, so that the members who could not come to our Convention might have a rough idea of what happened here and we hope this will bring us in closer touch with them for better work and sympathy.

We beg to apologise our members for not sending with the last Prasnottara pages 269-72; we kept them back that the issue of the paper might not be delayed. We are sending them herewith.

* * *

Members and officers of the T. S. are requested to report to this office without delay the particulars of Theosophical books translated in any of the Vernacular languages, that they may be published in the Prasnottara, so that no other member may take up their translations to the loss of energy and money.

Such translators are requested to submit their translations to the convener of their provinces as appointed in the last convention, and it would be better if they intimate beforehand of their intentions to their respective convener.

It is hereby notified that the following translations have been undertaken.
The Path of Discipleship } in Tamil—by the Namakal Branch.
The Great War. }

* * *

We acknowledge with thanks the receipt of the following Journals in exchange :—

Theosophy in Australasia	...	for December.
Theosophic Messenger	...	"
Theosophischer Wegweiser	...	"
Siddhanta Deepika	...	"
The Dawn	...	for November.
Astrological Magazine	...	for Jan. and Feb.
Central Hindu College Magazine		"
Punjab Theosophist.	...	for January. "
Pantha	...	"
The Theosophist.	...	for February.

* * *

TOUR PROGRAMME.

MRS. ANNIE BESANT'S.

Arrival.	Place.	Departure.
5th Feb.	Dhaghpur.	7th Feb.
7th	Berhampore.	9th "
9th	Krishnagore.	11th "
12th	Tamluk.	13th "
13th	Mi-lnapur.	15th "
16th	Cuttack.	18th "
19th	Calentta.	24th "
25th	Nagpur.	27th "
27th	Amraoti.	28th "
1st March.	Jubbulpore.	2nd March

MISS. L. EDGER'S.

Arrival.	Place.	Departure.
5th Feb.	Amritsar.	10th Feb.
10th	Lahore.	18th "
19th	Hyderabad.	25th "
25th	Karachi	4th March
5th March	Ahmedabad.	
10th	Baroda.	
13th	Broach.	
17th	Surat.	
22nd	Bombay.	29th "

REVIEWS.

ON THE THRESHOLD.

This is a lovely, sweet and ever helpful little book, on the same lines as the one published by Mrs. Besant some two or three years ago under the title of "The Doctrine of the Heart." Indeed this new *Vade Mecum* and helper to the worn way-farer on the Path of Life will form a most admirable companion supplement to the one just mentioned. It consists like its predecessor of selected extracts from letters written by an elder disciple, in this case to one who had just entered upon the Path. The letters are plainly from the same source as some of those which Mrs. Besant published, for they come from the same school, breathe the same atmosphere and reflect the same divine light.

Where all is good it is not easy to single out special points for remark, but perhaps the note which thrills out most clearly from this special series of extracts, is the necessity for unshakeable trust and confidence in the ultimate goodness, mercy and love which underlies all life, all manifestation. The friend to whom they were written was passing through a period of severe trial and keen suffering both from outer no less than from inner causes, and this fact, it is, which probably gave them this key-note, for again and again one finds passages aiming to meet and disperse the despondency, discouragement, weariness and, sometimes even impatience, which every one who has trodden, it may be, but one or two steps along the Path, has often and often experienced. It is these passages which give the book its special colour and render it so full of help and consolation to the worn and weary. For though it contains also many an illuminative suggestion, many a lucid explanation and exposition of the occult laws of life, with here and there an admirable, though all too brief, treatment of some special points of difficulty in matters of teaching, philosophy or practice, yet it is specially the passages which bring comfort to the suffering and distressed which I should single out as marking the characteristic place of this book in our literature, rather than the remainder, valuable as these other passages assuredly are.

Of one thing I am sure ; the publication of these extracts will draw a flood of gratitude to our "Dreamer" as he calls himself and many an aching heart will thank him for the comfort he has been the means of bringing to them.

It is to be hoped that the London T. P. S. will take up the book, and bring it out in suitable form as one of that series of "Lotus Leaves" which form the jewelled crown of our Theosophical literature.

SADHANA SANGRAHA.

The above is the title of a book written and published by one of our Muzaffarpur brothers and I have had real pleasure in going through its pages. This is just the kind of work suited to the time, and yet the truths it embodies are eternal, a thing which can be said of very few works of the numerous publications of the age. The spirit that breathes throughout the book is just that noble and lofty spirit which one sees in the true ancient Sanâtana Dharma of Aryavarta—intensely religious without the least touch of bigotry, all-embracing in its liberality, yet without a trace of iconoclasm. The language too is appropriate to the subjects—simple, chaste and sonorous so that the child might read it with as much delight and illumination as the philosopher. We have little doubt that the book will be a valuable addition to Hindi literature and will be a soothing companion to many a bereaved heart—a delicious fountain whereat many a seeker of wisdom may quench his thirst. And though it may not aspire to the rank of the Ramayana of Tulsidasa or the Vicharsagara, no household will be the worse for its possession, and even those monumental productions in the lingua-franca of North India do not surpass this far less pretentious volume in that tone of wide tolerance which is the key-note of the Theosophical Society and without which no progress can be made in the century. Works like these are due solely to the influence of this blessed Society whose existence again is fully justified by them, for herein we see that happy reunion between science and religion which alone can bring forth the holy light of Divine Wisdom and the absence of which has been the cause of all the darkness the world has been groping and struggling through the last few centuries. Need we add that we commend the *Sadhana Sangraha* to every reader of Hindi and wish it all success and prosperity?

* * *

We are requested to publish the receipt of donations made to the Central Hindu College, through :—Mr. A. Venkataraina, Secretary, Salem, T. S. by the following gentlemen.

T. Subramanya, Aiyar, B. A., B. L.

High Court Vakil, Salem, 2nd Instant of Subscriptions	... 100	0	0
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T. V. Gopala Swami Aiyar	... 55	0	0

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Total Rs. ... 200 0 0

Report of proceedings of the Tenth Annual Convention of Indian Section T. S.; held at Benares on December 26th, 27th, 28th, 29th and 30th 1900:

INTRODUCTORY.

The Tenth Annual Convention of the Indian Section was held at the new Sectional Head-quarters, Benares, on December 26th and four following days; simultaneously with the Twenty Fifth Anniversary Meeting of the Theosophical Society, in accordance with the arrangement, to which our honoured President-Founder so kindly consented two years ago, by which the Anniversary Meeting and the Sectional Convention should be held together at Adyar and at Benares alternately. In honour of the occasion it was resolved to extend the meeting to five full days. One of these was devoted to the Anniversary Meetings, consisting of a morning meeting in the new Hall of the Sectional Head-quarters at which the President Founder read his Annual Report; and an afternoon meeting in the large Hall of the Central Hindu College, at which the Colonel, Mr. Brooks, Babu Norondra Nath Sen, Mr. K. Narayanaswami Iyer, Mr. Keightley and Mrs. Besant spoke.

The detailed programme of the various meetings was already printed in the December Prasnotara.

The Managing Committee of the C. H. C. most kindly placed the College with its new class rooms at our service, and the boarders, nearly all of whom remained in the College to be present at the proceedings, most kindly and willingly gave up their separate rooms and crowded themselves, at some considerable inconvenience, I fear, into two of the larger rooms and thus enabled us to dispose of seven or eight small rooms which could accommodate each two or three delegates in comfort. Altogether we accommodated some 200 delegates in the College and Head Quarter buildings. Babu Bhagavan Das, having taken a house near his own for the purpose, entertained half a dozen more, while some fifty or sixty others put up with friends in the city.

Owing to delays by the contractors and other unexpected difficulties our Head-Quarters accommodation was not as fully

readily as we had hoped, and owing to the necessity of pressing on the work of getting these into order, our other arrangements were at first less complete than we could wish, and we could not make all our welcome guests as comfortable as we had hoped, or as we shall on future occasions, be able, to do. However all was got into comfortable working order by the 26th, and though we feel sure of doing better next time, we still venture to hope that no one suffered more than the slight inconvenience which is almost inevitable at large gatherings of this kind. On the 25th December we were visited by a very heavy storm and floods of rain, but luckily the actual Convention days were fine, though cloudy, and the rain kept off until the 31st when it recommenced with great violence, so that some of our visitors experienced a good deal of difficulty in taking their departure. Such weather is unusual here at this season and we will hope that it will not recur at our next gathering.

All the meetings passed off with the utmost harmony and with great enthusiasm, and it was, I believe, unanimously felt and remarked that never had a Convention been held at which so much real life and spiritual influence were felt and realised by those present. We could have no better augury for the future of our Section, nor any stronger omen for the usefulness of our new Head-Quarters.

Our Section Hall was quite full at each meeting and lecture, while the audiences at Mrs. Besant's usual course of lecture filled the great Hall of the College to overflowing and more than half covered the large stone platform in front of it, over which an awning had been most ingeniously improvised by our College boarders under the direction of their much loved and honored Superintendent Pandit Cheda Lal B. A. They also undertook the decoration of the Hall which they festooned most artistically with wreaths of marigold and other flowers, making it quite a pretty picture framed in its decorated columns and ornamented arches.

Mrs. Besant's lectures were, as usual, reported *verbatim* by our devoted brother Babu Sirish Chandra Bose, the District Munsif, to whom we already owe so large and lasting a debt of gratitude for

much similar work, which has enabled the pages of our *Prasnoottara* to contain the invaluable discourses with which she has enlightened and instructed the local Branch.

Her Convention Lectures this year were exceptionally important, for they dealt with some of the main practical points in which change is indispensable, if the present spiritual revival of Hinduism is to spread and prosper so as to lift our beloved mother-land out of the saddening condition into which she has fallen. These lectures are now in course of being printed and will I trust be read, studied and assimilated by every member of the T. S.; for their importance to India's future can scarcely be overstated.

PROCEEDINGS OF THE CONVENTION.

FIRST DAY—26TH DECEMBER, 1900.

The Twenty-fifth anniversary meeting of the Theosophical Society and the Tenth Annual Convention of the Indian Section was held at the new Head-Quarters of the Indian Section, Benares, on December 26th, 27th, 28th, 29th and 30th 1900, Col. H. S. Olcott presiding.

The proceedings commenced at 9 a. m. on the 26th December 1900, with an informal Meeting with Mrs. Annie Besant in the Section Hall at which the following questions were discussed (1) If actions are determined by previous Karma, where does then free will come in? (2) what is the explanation of the Earth's resting upon the head of Shesha? (3) Has the performance of *sraddha* at Gaya any spiritual effect, if so, why?

At 5 p. m. Mrs. Annie Besant delivered her public Lecture, in the Central Hindu College on "The Four Ashramas."

The usual Conversazione was held in the Section Hall during the evening.

SECOND DAY—27TH DECEMBER, 1900.

THE ANNIVERSARY MEETING OF THE THEOSOPHICAL SOCIETY.

At 8 a. m.

The President-Founder after reading his own Annual Report, called upon the following persons one by one to read the reports of the Sections they represented:

The abstract of the reports of the Indian, American, European, French, Scandinavian, Australian, New-Zeland, Netherland, were read by Dr. W. A. English, Mrs. Annie Besant, Mr. F. Brooks, Mr. H. Banbery, Miss Annie Davis, Miss J. Davis and Mr. M. A. C. Thirlwall, respectively.

Letters and Telegrams of congratulation were then read by Col. H. S. Olcott.

The report of the Buddhist Schools was read by Col. H. S. Olcott.

"	Adyar Library	"	"
"	Panchama Schools	"	Dr. W. A. English.
"	Treasurer of the T. S.	"	Col. H. S. Olcott.
"	from Italy	"	"

At 9-30 A. M. the Photograph of the Convention was taken.

At the Informal Meeting with Mrs. Annie Besant held at 10 A. M., the following questions were discussed. (1) what is the general idea which underlies the symbolism of Gods? (2) how can the idea of transmigration of Soul be reconciled with the theory of Reincarnation? (3) Is there any harm in animal sacrifice before the Gods? (4) Are the diseases of animals caused by their own Karma? (5) Devas have been cursed to become animals; why?

At 5 P. M. Mrs. Besant gave the Second Lecture of her Course, in the Central Hindu College, on "Temples, Priests and Worship."

THIRD DAY—28th DECEMBER, 1900.

CONVENTION OF THE INDIAN SECTION.

Proposed that Babu Shish Chandra Basu, assisted by Babu Dhana Krishna Biswas and Aghor Chandra Chatterji, be appointed Secretaries for the occasion. Carried unanimously.

THE PRESIDENT SAID:—"Gentlemen and Brothers, I am exceedingly glad indeed to have an opportunity of presiding once more at the meeting of the Indian Section Convention and observing the growth of the Section. It gives me great pleasure to see so many old familiar faces, and I think you too should feel proud and carry with you home the collected good influences and leave here your good will for the success of the sacred cause."

Letters and telegrams of congratulation were read from the following:—

Salem, Coimbatore, Lahore, Namakal, Purswankam, Kalugang, Midnapur, Dehra Dun, Dharampur, Sivaganga, Coconada, Calcutta, and Noakhali.

After reading the letters and telegrams, the President Founder said:—"Our brothers are thinking of us in all the different parts of the world and at this moment their thoughts are concentrated here and we feel their good will."

Roll-Call of Delegates:—

The following Branches were represented:—Adyar, Ahmedabad, Aligarh, Amraoti, Allahabad, Anantapur, Arrah, Baidyanath, Bankipur, Bara-Banki, Bareilly, Benares, Bezwada, Bhavnagar, Bombay, Broach, Calcutta, Cawnpur, Cuddapah, Delhi, Dharampur, Ghazipur, Gorakhpur, Gya, Hyderabad, Jallandhur, Jamalpur, Jubbulpur, Karachi, Kanigiri, Kumbakonam, Lahore, Lucknow, Ludhiana, Madras, Motihari, Muttra, Muzafferpur, Nagpur, Nellore, Nilphanari, Palni, Ramdaspur, Ranchi, Rangoon, Sivaganga, Surat, Tumluk, Tanjore, Tirur, Vizagapatam.

The Report of the last Convention was taken as read.

The President-Founder then called upon the General Secretary for his Annual Report.

GENERAL SECRETARY'S REPORT

DEAR BROTHERS,

It is with the very keenest pleasure that my dear Brother, our Joint General Secretary, Babu Upendra Nath Basu, and myself, bid you a most warm and hearty welcome this year in these, the new Head Quarters of our Section, where for the first time we hold our usual Annual Convention at the close of the tenth year of our life as one of the great members of our Theosophical body corporate.

The building in which we are gathered, no less than the various adjoining quarters and accommodations are, it is true, less perfectly finished and complete in detail than I had hoped they might have been. Various unforeseen circumstances and difficulties have caused delay, and several buildings yet remain to be erected, as well as a good deal of internal work done, especially

in the way of decoration, before our plans will be realized completely. But allowing for this incompleteness we hope that our Members will be pleased with their new home, and that in the future many of them will avail themselves of it, by spending their vacations with us and giving us the pleasure of their company.

At our next gathering here, two years hence, I hope that this Hall in which we are now met, may present a handsomer and better decorated appearance than it does at present, when its sole ornament is the fine portrait of our beloved and revered Teacher H. P. B. which we owe to the generosity of our devoted Countess Wachtmeister.

Before I pass on to deal with our year's work in its various departments, I must not fail to give expression to the great joy we all feel in having amongst us once more our honoured and revered teacher, Mrs. Annie Besant, to whose splendid and devoted labours our Society as a whole, no less than each individual, Member thereof owes so great, so deep a debt of gratitude. And next it is our pleasant duty to welcome our dear and honoured President-Founder again amongst us, and to thank him most gratefully for having generously consented to hold his Anniversary Meeting here in Benares and thus to be with us to preside at this Convention.

Among the important features of this year's work, there stands out very prominently the steadily growing support and assistance which the public has extended to the Central Hindu College. This is very largely due to the influence and devoted work of our members, and the really great progress which that beneficent Institution has already achieved, must stand, in no small measure, as a part of the work which our Section has accomplished. But, as I reminded you last year, we must not let our interest in, and work for, the College draw away our energies and devotion from the true and special work of the Society; and I hope that the current year will bear ample testimony to the zeal and activity of our members in their own more peculiar field of work.

Let us turn now to the work of the past year and take first the building of our new Head-Quarters.

The actual total receipts (deducting a sum advanced and since repaid) since the project was started up to 30th September last, the close of our financial year amounted to Rs. 21,646. The total expenditure up to the same date was Rs. 17,793-3-10 $\frac{1}{2}$, leaving a balance on October 1st of Rs. 3,847-12-10 $\frac{1}{2}$. But since September, while only a small additional sum has been received, the expenditure on work already begun at that date and since completed, amounts to Rs. 3,219-10-3, leaving us now with the very small balance in hand of Rs. 628-2-1 $\frac{1}{2}$ only. Indeed at this moment our building fund is somewhat heavily in debt, as a good deal of work imperatively needed for the convenience of delegates attending the Convention has had perforce to be done, relying, as we felt we might confidently do, upon the devotion and generosity of the delegates present here to enable us to meet our liabilities.

Further, to complete the main building we desire to build two tower-rooms on the west side to contain the pictures of our Blessed Masters and serve as Puja rooms for our members when staying here. Additional quarters are also much needed for the accommodation of delegates and visitors, with a further row of kitchens, while a wall must be erected on two sides of the compound. Altogether, including the expenditure already incurred, we need pressingly and imperatively a further sum of Rs. 7,000 to complete the work we have entered upon, and I now most earnestly appeal to you all, individually, to help us in this, and to put down your names on the list, which will presently be circulated, for as much as you can afford.

Even including this additional Rs. 7,000 which I am now asking you to contribute, our whole outlay will amount to less than Rs. 30,000, only and I think you will agree with me, especially when you come to see all the buildings in their completed state two years hence, that the work has been done most economically and that we have obtained a Head-Quarters of which we may all feel proud and one admirably adapted to our needs, at a wonderfully small outlay. And I must take this opportunity of telling you that this happy and enviable result is mainly due to

the devotion, skill and ability, no less than to the untiring industry and minute care of our admirable Assistant Secretary, Babu Dhana Krishna Biswas. He has practically acted as our clerk of works, supervised all details himself, checked and made measurements, and done in short the work of a regular overseer. But for him I feel sure that our outlay would have been nearer to Rs. 50,000 than Rs. 30,000, when all was completed, and I trust you will one and all join in according to him a most hearty vote of thanks and really sincere gratitude for his invaluable services.

The Office Staff now consists of the Assistant Secretary, the Accountant, the Head Clerk and the transcriber. Of the debt we all owe to our *The Office and Office Staff.* Assistant Secretary, Babu Dhana Krishna Biswas, I have already spoken, and I need here only mention that during the past year the Office has been entirely under his charge, as Babu Upendra Nath Basu and myself have had more than enough work to do in other directions.

How well our Assistant Secretary has acquitted himself of his heavy responsibilities you have all had experience, and though owing to the heavy work entailed upon him by the supervision of our buildings, he has not been able to give as much time and attention to *Prasnottara* and to personal correspondence with members as he wishes, yet the satisfactory record we can show this year proves how successful his management of the Office has been. Additional work, too, has fallen upon him through a necessary change of Accountant and the resignation of our Treasurer, Babu Mokhsada Das Mittra, to whom also our thanks are due for his past services.

I propose to recommend that the vacancy thus occurring in the Office of Treasurer be not filled up; for experience shows that with a good system of book-keeping and a regular trained accountant, such as we now have, the work can be more conveniently done, with equal safety and more despatch, by our present staff, the ultimate responsibility for the proper care and custody of the Sectional funds resting, of course, upon the Joint General Secretaries.

Our Head Clerk, Mr. T. S. Ganapathy Aiyar is, as he has always been, devoted to his work, and as he performs his duties in thorough harmony and good feeling with our Assistant Secretary, we may congratulate ourselves on having such a good and useful worker in our Office. Our thanks are due to him also for loyally assisting, to the best of his power, in bearing the heavy weight of extra work which this last year has fallen upon the whole staff.

The various changes mentioned above have made necessary a redistribution of work, into the details of which it is needless to go here, though the fact must be noted, as all these changes and alterations have added considerably to the tax upon the staff during the year.

The Records introduced last year have, in spite of all difficulties, been, I am glad to say, properly kept

The Records. and are posted up to date; and in addition a Register of Letters has been started in which a memorandum is entered of all letters received with the date and number of the reply, for greater facility of reference.

Besides this, in the Accounts Department, an abstract of Deposit Accounts has been opened which will prove very useful, and it is proposed also to have a book showing the monthly receipts of Annual Dues both from Unattached and Branch members.

It would be a great advantage to our Section to have a permanent Auditor, whose advice we could take

The Auditor. once and for all as to our system of accounts, and who would be willing each year to undertake the labour of the Audit. Besides if we can only have the same person each year this labour would be much diminished and in addition our account keeping would gain a steadiness and regularity of system which at present is rendered very difficult, owing to the fact the each successive Auditor has his own ideas on the subject.

Under these circumstances I suggest that this Convention should request Rao Saheb Venayak Row Painedsey of Benares to be so good as to accept the troublesome office of our permanent

Auditor, and give us the benefit of his valuable services each year. As he resides at Benares and is therefore constantly available I trust he will accept the office at your unanimous desire, and I believe we shall find in him an admirable man for the post.

Owing to the pressure of his other duties our Assistant Secretary has been obliged to devise some means of substituting print for writing in many formal letters. Hence the nominal number of letters written is less than was the case last year, though in reality the actual number of real, and not merely formal letters, is as large or larger.

During the last Session, Mrs. Besant visited twelve Branches, lecturing at each place both on behalf of the Central Hindu College and upon Theosophy. She was accompanied throughout the southern portion of her tour by Babu Govinda Das of Benares, and Mr. K. Narayana Swami Aiyar, our provincial Secretary for Southern India, and during a part of it by our Joint General Secretary.

Mr. B. Keightley visited only three Branches this last year viz: Aligarh, Meerut and Delhi, lecturing at each; while we severely felt the absence of our good Countess Wachtmeister and her devoted work in this field.

Still I am glad to say that the amount of active work of this kind that is being done by our own members is steadily on the increase, as the following details will show:—

Mr. R. Jagannathiah visited twelve Branches, viz: Nandyal, Bezwada, Tenali, Narasaravupet, Bellary, Madras, Adoni, Namakal, Guntur, Rajamundry and Vizagapatam, and also the following places where no Branch of our Society as yet exists, viz: Giddalore, Rupanagudi, Somasamudrum, Kurugode, Kathukamba and Somalapuram.

At all of these places he delivered well attended lectures, and his work both for the College and our Society has been admirable and deserving of our sincere gratitude.

Mr. J. Srinivasa Row visited and lectured at six Branches, and three other places.

Mr. T. Ramachandra Row visited nine Branches and lectured at them all.

Pandit Bhavani Shankhar visited and lectured at eight Branches, remaining in most cases several days at each and assisting the members in their studies.

Mr. T. S. Lakshminarayana Aiyar visited three Branches: and two other places where there are no Branch.

Mr. K. Narayana Swami Aiyar, besides accompanying Mrs. Besant on her tour also visited nine Branches: a good season's work.

Babu Purnondu Narayan Sinha visited two, Mr. A. C. Biswas one and Rai Pyare Lal Saheb, our N. W. P. Provincial Secretary, visited eight, and Dr. Arthur Richardson also visited three Branches.

This brings the total number of visits paid to Branches during last season to 78, exclusive of visits paid to and lectures delivered at other places where no Branches as yet exist.

I am glad to say also that the system devised last year of regular forms for the use of Branch Inspectors has proved useful, and I wish to urge on our workers the need for employing them regularly and systematically, as by so doing they will render a great service both to myself and to our Office Staff, which is already very hard worked.

During the Session, 472 new members joined the Section as New Members. against 363 during the previous year, showing a gain of over one hundred—a very satisfactory increase. Of these 472 new members, 301 paid the full Entrance Fee, 133 paid reduced Fees and 33 were admitted free, including two members who were transferred to our Section from foreign Sections.

Twelve new Branches were formed during last year, viz:—
New Branches. Amraoti, Bansberia, Bettiah, Kulitalai, Marakpur, Nandalur, Srinagar, Tenali, Tindivanam, Tirnkoilur, Villupuram and Vriddhachalam, while since the end of our official year (September 30th) four more new

Branches have been added to our roll by the exertions of our indefatiguable brothers T. Ramchandra Row and K. Narayana Swami Aiyar.

Seven old and dormant Branches were also revived during last year *viz*: Broach, Cuddalore, Erode, Guntur, *Branches revived.* Krishnagiri, Rangoon, Tiruvallur and since September 30th, three more have been added to these, *viz*; Adoni, Kanigiri and Narasaravupet.

There were a number of Branches in an almost hopelessly dormant condition last year, which this year *Dormant Branches.* we have decided definitely to class as dormant, 21 in all. And thus summing up the situation we find that at the beginning of the Session we numbered 155 Branches (including the 21 just alluded to) which were classed as active, so that we have now (deducting those 21) only 143 really active Branches on our rolls.

We have lost twenty three members by death, nine by direct *Losses.* resignation and 55 by refusal of the V. P. receipts for the Annual Dues which counts as resignation.

Prasnottara has on the whole well sustained its growingly useful and interesting character, we have already doubled its size added a cover but we hope in the near future to be able to do still better especially in respect to its editing, when the demands of our building work are done with. In this we shall be much helped by the increasing flow of useful contributions from various parts of India and especially by the publication in our pages of the lectures which Mrs. Besant is now delivering to the Benares Branch on the Bhagavat Gita. These, together with other contributions, will I hope render the pages of our little Sectional organ full of interest and life, so that members may take both pride and pleasure in reading it.

This year, I am very glad to say, our financial position is much more satisfactory than was the case at the *Finance.* close of last Session. Our total receipts for the past year have increased by Rs. 1,651,

while our expenditure, in spite of various additional charges, is less by Rs. 435. And this will be seen to be the more satisfactory in that this increase is almost entirely due to additional receipts from our Entrance Fees and Annual Dues. Indeed our total donations during the past year have fallen off from Rs. 1,560 to Rs. 1,187, a diminution of Rs. 375; while the contributions to travelling expenses have decreased from Rs. 602 to Rs. 120, a loss of Rs. 481. Hence under these two important heads our income has been less than that of last year by Rs. 355. Thus our net increase under the heads of Entrance Fees and Annual Dues has amounted to Rs. 1,164 from Annual Dues and Rs. 1,120 from Entrance Fees, making together a total increase under these two heads of Rs. 2,234 which seems to me exceedingly satisfactory, especially when we recall the terrible burden of famine and plague which still pressed so heavily throughout the year upon many parts of our beloved country.

It is even more gratifying to find, on studying the details of the accounts, that not only is our movement spreading and growing rapidly, but that further we are re-awakening active interest in the minds of a good many old members who had quite dropped out of touch. In many instances we have received back Annual Dues from such for several years, in some cases for as many as nine, and this fact appears to me a most hopeful and encouraging sign.

There has been considerable saving under several heads, though on the other hand this has been partly *Expenditure.* counter balanced by the addition of some fresh charges. Thus there has been a decrease under the head of travelling expenses of Rs. 345, in spite of all the good work done in this field, while we have saved Rs. 321 in printing charges, although we have enlarged the size, added a cover and, I hope, improved the appearance of our *Prasnottara.*

On the other side our salary bill has grown slightly, as was inevitable under the circumstances, for we have now to keep a Mali for the garden and a staff of servants permanently employed. But seeing that our total expenditure is less than that of last

year, we can only congratulate ourselves on having managed so well.

Apart from the above figures we have a sum of Rs. 554 standing to the credit of a Deposit Account. This consists of various sums which have been received from time to time, mostly without any advice, and which could not be entered under the proper heads. From time to time we succeed in adjusting various of these items, but I desire to call the attention of our members to the fact and to press upon them the need for sending full particulars whenever money is remitted. For instance, it sometimes happens that a Branch Secretary sends in a certain sum simply as "Annual Dues from so many members," without giving the names of those who have paid. In such cases we cannot make the proper entries, and much trouble and delay is caused in the office. A full list of all such items "in Deposit Account" is given with the accounts and I beg to call the attention of all to this list and to request that those concerned will kindly send us the information required, which in all cases has already been more than once asked for by letter, wherever possible.

It gives me very great pleasure to announce that we are at last in a position to make our Sectional Boarding arrangements Head-Quarters available as a real centre at Head-Quarters. to which our members can come for rest, peace or spiritual refreshment, no less than for further instruction in Theosophy. From now onwards we shall be delighted to welcome to the Head-Quarters those of our members who may wish to spend some time there, whenever they can find the necessary leisure. Rooms and so forth we shall provide free, but it has seemed advisable to make a small charge for board. As an experiment this has been fixed at Annas 8 per day to cover two regular meals and a supply of good milk. Those who wish to take tea and sweetmeats in addition will be charged Annas 4 per day extra, making Annas 12 in all.

Further, as we have received a number of requests to that effect, we are arranging to have family quarters, in which members who wish to bring their families with them can enjoy the

same privacy as in their own houses. It is largely in order to enable these arrangements to be carried out, in addition to the accommodation needed for single members who can share a room with one or more others, that I am asking you to raise the further sum of Rs. 7,000 for the completion of our buildings. And I feel that I can confidently assure you that, with this further amount, we shall be able to make our Head-Quarters a place to which you will rejoice to come, where you will find simple comfort and a warm welcome, and where you can bring your families and enjoy rest and peace when on leave, or during the holidays.

The following Publications have continued to be issued during the past year, namely:—*The Arya Publications. Bala Bodhini*, Madras which henceforward will become the Hindu College Magazine; *Pantha*, Calcutta; *The Theosophic Gleaner*, Bombay, and *The Punjab Theosophist*, Lahore.

A new work published this year the *Gita Prakashini*, being a translation of the Gita into Telugu by Lieut. Henry Wahab, of Hyderabad, Deccan.

To sum up, we have, I think, good reason for satisfaction in the record of the past year's work. A most *Summary.* important step onwards has been taken in the building of our permanent Head Quarters, and when the work on them which still remains to be done is finished, I am confident that each passing year will increase their value and usefulness to our movement. We are favoured by the presence amongst us of our revered Teacher, Mrs. Besant, and during this new Session shall also derive great help and benefit from the work of our able and devoted sister, Miss. Lilian Edger, M. A., who is now at Adyar and will make a prolonged tour in the North-West and Sindh during the early months of 1901. If it can be arranged for our Section to have the advantage of her permanence amongst us, either with Lahore or some other Presidency Town as a centre, we shall have taken a great stride towards providing for efficient work and supervision throughout a large and important field.

Our most grateful thanks are due to Dr. Balkrishna Kaul of Lahore for most valuable and able assistance in many ways. He has both contributed largely himself and raised considerable amounts for our building fund; he greatly aided in the formation of a Branch in Kashmir, and has done splendid work in furthering the spread of Theosophical literature. Our sincere gratitude and hearty appreciation should also be given to our able and energetic Provincial Secretary, Mr. K. Narayana Swami Aiyar, for the splendid work he has accomplished in the South, as also to his devoted helpers, Judge A. Ramachandra Row, J. Shrinivasa Row of Gooty, R. Jagannathiah, and also K. Lakshmi Narayana Aiyar. Good work has been done in other fields, but that in the South is especially deserving of mention; while over the whole field it is most encouraging and satisfactory to find a spread and deepening of interest in Theosophy as well as a growing recognition of the usefulness of our Society and its vital importance for the future of our beloved India.

With so many hopeful signs we may well look forward to the future with confidence and courage. We have
Conclusion. lived through many dark and gloomy days in the past; India has been suffering sorely indeed during these last four years, but still our movement has grown steadily, gaining year by year in strength and solidity. And so long as we remain true to our ideal, so long as we labour selflessly and devotedly for the good humanity, so long as we seek the Truth and the Light, and keep firm our faith and trust in those Mighty Teachers who have called our Society into being and still give energy and real spiritual life to our Movement, so long no storm can overthrow us, no foe injure, no adverse power hem the progress of the work which we are striving to do for Their service. Upon Their wisdom we can ever rely, upon Their strength we can confidently build, sure that so long as we are faithful and true, They will never abandon us or leave us without the light of Their guidance and the support of Their mighty hands.

BERTRAM KEIGHTLEY,

General Secretary.

A short conversation then ensued upon some point raised in the General Secretary's Report after which the President Founder said:—

"I will now ask Mrs. Annie Besant to say some words of greeting from Europe to the delegates and visitors of the Indian Section Convention." Mrs. Annie Besant thereupon said.

"Mr. President, my brothers,"

"There is not much to add to the report of the European Section read yesterday and which practically covers the whole field. I may say with regard to the work in Europe that it is becoming very much simplified by the growth of different Sections. Some years ago, the work of the Head Quarter was difficult to carry on but now the work is verymuch easier. This is caused by the growing up of Sections in the varions European countries one after the other. In fact Italy, Germany and Spain alone exists as parts of the European Section, all the other countries having formed Sections of their own. And we hope before very long those countries too will also have Sections of their own. An Italian Section is already in the course of formation and you heard yesterday from the President-Founder that other countries of Europe are going to have Sections of their own. There is some hope of forming a Spanish Section; but as to the forming a Section in Germany there is not much hope. In Russia we have not made any impression. It is not satisfactory that the country which gave birth to H. P. B. should not form an integral part of the Theosophic movement. But conditions there are very different. We have there a few very energetic members and they are translating Theosophic literature: but the printing has to be carried on in private presses and the circulation also can only proceed *sub rose*, because of the unwise rigour of the police rules there, and so the circulation is very small. We cannot send them books, for they do not get there, but are stopped and confiscated at the frontier. The authorities seem to have some idea that there is some connection between Theosophy and Revolution and they regard the Theosophical literature as revolutionary literature. But wherever Theosophy goes, it makes good men, good citizens and loyal subjects. Russia will one day learn this lesson. It is not quite impossible that some steps might be taken. The other

day I received an invitation to deliver some lecture at St. Petersburg. I do not know whether I should ever come back except through Siberia, but perhaps some day I shall go there and hope to make some impression. The population there is one which is very ready to receive Theosophic ideas. There still is found among the people a tendency distinctly towards mysticism. So, if a hearing can be obtained, Theosophy will spread very rapidly in that land. Much discussion is going on as to the connection between the Slavonic race and the races of the Eastern part of the world. There are so many curious resemblances between Sanskrit and the Slavonic dialects. They are very close to each other and so it is not impossible that if we can once gain a hearing there we shall win their hearts within a very short time.

"In England the movement has solidified and strengthened in a way quite remarkable. Members are there drawn chiefly from the educated classes and from among people who are useful when once convinced. In addition to that, the movement there is affecting the Christian churches. Clergymen are beginning to read Theosophical Books and to make them a part of their own teaching. They do not absolutely teach reincarnation but do it indirectly, and they are willing to admit that Christianity has a mystical, esoteric side which it is not wise to ignore. Clergymen are beginning to speak of Christian mysticism and to recognize it as a part, an integral part of Christianity instead of calling it a mere superstition as they were inclined to do a few years ago."

"In addition to this we find more and more that the clergy are beginning to ask for Theosophic Lectures. From time to time invitations come to me in London to give lectures in places directly united with the Church organism, where a few years ago they used to lecture against Theosophy which was of course entirely due to their ignorance of the Theosophical Society. Instead of doing that, now-a-days they are beginning to ask Theosophists to lecture on Theosophy; and Theosophic thoughts are being welcomed very warmly by large numbers of people who do not belong to what we call the educated social class. The artizans of London are listening eagerly and receiving warmly. Reincarnation and Karma give them some key to the problem of life. As

discontent has followed the wake of education, it is most important that they should be given the Indian view of life which will explain the difficulties of their own position."

"These English people are your rulers. They are possessed of powers, they discuss your political questions. If it is possible to spread among them a broad outline of the fundamental Eastern teachings, they will sympathise with India and will look on it as an integral part of this empire. Then they would put pressure on their own parliamentary members and instead of Indian questions being judged by a handful of men, better representatives would settle them."

"When I gave a public lecture in London to a very crowded public meeting, I found a very warm feeling for the Indian people and the Theosophical propaganda will make that sympathy practicable. It will educate your rulers in a very satisfactory way."

Col: "I do not know whether Mrs. Besant's attention has been called to one pregnant fact in Russia. In the Holy Synod a leading man called the attention of his colleagues to the spread of theosophic ideas in the educated class, speaking of it as dangerous and warned them against it. That is very encouraging indeed."

It was then moved and seconded that Rao Saheb Venayak Rao Painsay of Benares should be appointed auditor of the Indian Section. Carried unanimously.

Mrs. Annie Besant then said:—

"My Brothers,

The General Secretary asked me yesterday to put before you the duty and necessity of taking the Head-Quarters entirely out of debt. There is a system in the world of building Churches and then leaving them under mortgage. It is not a good way. If there is a great load of debt, it is not possible to take up new activities. Thirty thousand Rupees is not much, is not difficult to realize in a short time. You represent the branches of the Society from the whole of India. When you go back, you will carry with you I hope the sense of your duty to raise the necessary funds. Those who happened to be here two years ago, may remember that there was nothing here then at all but trees and plants and the land. When

you come back after that short period you see the change, you see plenty of energy and faith in those on whose shoulders the practical burden has rested, who had the privilege of responsibility. I remember our President-Founder then told a significant and beautiful story. In a Buddhist land some people were carrying a basket of flowers in order to offer them to the God. The passers-by were touching the basket, so that the flowers that were going to be offered touched by them might carry some effect. Why should not every one of us touch this basket as passers-by; Why should not every one of us throw a flower into this basket, which will be carried on to the Gods, this house itself being the abode of the Gods? I consider it so high a privilege to be allowed to work with this our Society that I feel shy about pressing upon you the privilege; only some times we are not fully conscious of it. Every one of us who is privileged to take part in this great glorious movement must think of how much he can give and not of how little. If I ask you to completely clear off this debt, so that the debt on our Head Quarters may no longer hang there, and a balance may be left at hand, it is only that I may have good Karma in giving a push and sharing with you the benefit of it."

After this a subscription list was opened and a sum of about Rupees Seven Thousand, including the money realized and promised, was raised.

CELEBRATION OF THE 25TH ANNIVERSARY MEETING.

Four Students of the Central Hindu College recited a stotra at the beginning.

Then the President said "My Brothers, It is meet and proper that the celebration of the Anniversary of the Theosophical Society which is now held for the first time in the holy city of Benares should be preceded by the repetition of mantras. They will prepare vibrations which will bring us nearer together, so that when we leave the place we shall feel as if we belonged to one family.

This ceremony is the Twenty-fifth Anniversary of the Theosophical Society. Some of you may remember to have seen me here twenty years ago. At different times I have visited Benares and

have always gone away with the feeling that it was a pity that we did not have the centre of our movement in a city like Benares. Many years ago I proposed to H. P. B. that we should make our Head Quarters here, but for various reasons we settled in the south. To look back upon the life of our Society, though it is only a quarter of a century, is an impressive thing. We have the privilege of being able to see our beginning fructify to a marvellous degree. From the little gathering of the Society in New York, from the seed planted on 17th November '75, we now see the mighty tree of Theosophy spreading over 42 different countries of the world while the number of our Branches has grown to over six hundred. A movement which has had such expansion must have been judiciously planted and there must have been a need for such a movement at this critical moment. We have our success to prove that we have administered our work faithfully. I see about me several men who entered the Society the first year after I came to India. I am rejoiced to see them here, because they give me strength to go on with my work. They have seen all that we have suffered; they have seen our disappointments, our obstacles, our troubles and finally our success. You cannot imagine how difficult it was to start our movement in the West. The press gave us the worst kind of treatment. Some said we were fools, some said we were charlatans, sometimes spiritualists, sometimes fanatics. Often we were looked upon with most injurious suspicion. But now we have gained a firm footing, and all men can see that our Society, though it has committed many a mistake and error in judgment, due to follies and ignorance, has yet secured a noble place for itself in the world. We have fallen and stumbled, but we have always kept our faces to the direction of forward march and no power that has been brought to bear against our movement has been able to shake us an inch. We have produced a considerable body of literature, some six-hundred books have been written by us, and we publish a considerable number of Magazines. Our books wherever literary men are and wherever our books go they develop sympathy, and in course of time our movement strikes firm roots.

Now we stand here before you claiming your respect and sympathy for the work we have done. We have popularized the teach-

ings of Aryavarta, explaining them to the people of the whole world. Works written by Mrs. Annie Besant and others in English have been translated into various languages. The Gita, which is the crest jewel of Indian wisdom, which embodies in itself every teaching given to humanity, that book has been made accessible to almost the whole of humanity by being translated into about thirty languages.

See how great is the change of public thought in the west in connection with the Theory of Karma and Reincarnation. That is another thing which Theosophy has done. Look to the West in 1879 and look on it now, and tell me is it not far better now, and is it not aspiring to something higher? That Theosophy has done for the West.

We have discovered the basis of religion and we have proved to the devotees of all religions that their religions have all one and the same basis. There can be but one religion and one life. Unity of mankind, Universal Brotherhood, that is our watchword, we live for the promulgation of that idea.

Then we have done very much indeed towards the revival of Hinduism. From the tone of the native press you can see that. I shall call upon our veteran Brother, Narendranath Sen, and he will bear witness to you of this. Then we have done so far as we could to revive Sanskrit literature. We have created one of the finest libraries where we have 200 old manuscripts which you cannot find in any other library. This we have done for Sanskrit.

Then we have revivified so far as we could Buddhism in Ceylon. For the education of children we have there under our direction 150 schools where we have 19,000 children and 50 more schools under private management. We have also established a journal there.

Thus we try to teach men their own religion: for our Society does not represent any sect. We establish schools for Hindus, for Buddhists, for Parsis. As an example this Hindu College is sectarian. But the Society must not be looked on in that light. We work everywhere as the friends of Religion, and of each and every separated creed. And still we shall do our work as we have been doing it with the watchword in our mouth: Forward, onward to see the higher life.

I now call upon the Hon'ble Babu Narendra Nath Sen to say a few words.

The Honble N. N. Sen then spoke :—

GENTLEMEN,

We are on the threshold of the new century and having been more or less actively connected with the Theosophical Society for nearly 19 out of the 25 years of its existence, I have thought it my duty to be present at the Society's present Convention. I regard it as an honour and privilege for me to be present in Benares, one of the most ancient and important Hindu centres of all time, to take part in this gathering.

I have been a close observer of the events that have transpired during the last quarter of this century and, as a Theosophist, I can say with pride that the present Hindu revival is due, to a great extent, to the influence of the Theosophical Society. That the Theosophical Society has done much for the revival of Hinduism is admitted on all hands. The spiritual out-look of India, thanks to the work that Theosophy has done, is a hopeful one. We all know that there is a real religious revival in Hindu Society. People are beginning to understand their own religion. Non-Hindus are becoming Hindus. The present religious activity in India is taking many-sided forms. Swarms of books and magazines dealing with Hindu religion and philosophy are issuing from the press. The Indian Press is devoting more and more space to religious matters. Societies and institutions for the formation and acquisition of a knowledge of Hinduism, Sanskrit Toles and Pathshalas are increasing every year. Anglo-Sanskrit Schools and Colleges are springing up every where. There is a spirit of enquiry among us and a larger desire to read the sacred Books. The Hindu revival shows itself in many ways: in the Arya Samaj, the Brahmo Samaj, the Mahabodhi Society and others, all of whom are of course doing good work in their own way and I look upon them all as helpful to the T. S. movement. Theosophy is no longer talked of with sneers and ridicule. The attitude of the public is becoming more friendly and tolerant. The importance of moral and religious education for Hindu boys and girls is moreover being recognized on all sides.

The crowning point of the labours of the Theosophical Society has been the establishment of the Central Hindu College. I am glad to say that a Hindu School has just been established in Midnapur just on the model of Central Hindu College of Benares. The early lectures of our venerable and beloved President Founder and the subsequent lectures of our devoted sister and revered teacher Mrs. Annie Besant have helped very much to bring about this religious awakening among the Hindus.

Many of the Theosophic predictions have been fulfilled to the very letter, and many more will come to be true to the utter amazement and bewilderment of people. Modern science has assimilated many of our truths and the time is now near when there will be nothing to differentiate modern science from occultism. The union between the West and the East is growing stronger and stronger every day. The Bhagavat Gita has become the sacred Book of many people in Europe and America. And if the past and the present of the T. S. when thus reflected upon, are seen to have been so noble, useful, successful, then even more does it seem, when I look forward that its future looms before me still more glorious."

Col : Olcott: "I now call upon our devoted worker K. Narayanaswamy Iyer to say a few words of what he has seen in the South."

K. Narayanaswamy Iyer then said :—

Brothers,

"On occasions like this, it is customary on the part of delegates to speak some words of the work they have done. I have thrown up my profession. I have devoted myself to the cause itself. Twenty-five years ago materialism was rampant in our Presidency. The whole atmosphere was laden with it, and our gospels were materialistic books. But the whole of that has been transformed. Materialism is rapidly disappearing. In illustration of this I find that taking into consideration the number of branches all over India two-thirds of them are in our own Madras Presidency, while the number of members has risen to more than half the total number of members of the Indian Section. Journal after journal, periodical after periodical, devoted to

spirituality and other kindred subjects, has been published, translation after translations of our Hindu religious books has arisen. Worker after worker have arisen, throwing off their professions, and making great sacrifices. Men become tired of the social life and come to Theosophy for shelter.

But in conclusion I must say with my whole heart that when I see in this sacred city so little of the old traditions and prestige, my heart boils, and I pray to the Gods that hereafter I shall see more self-sacrificing workers in our beloved India and especially in this holy city.

Col. Olcott : "I can offer you speaker after speaker. But I need not detain you much longer. So far as Hinduism is concerned, you have heard much. Now I shall call upon our Prof. Unwalla to speak on behalf of the Parsees" :—

Professor J. N. Unwalla then read a most interesting speech.

Col. Olcott :—"I shall now call upon Mr. Keightley to say a few words."

Mr. Bertram Keightley then rose and said :—

My brothers,

Twenty-two years ago I entered the University of Cambridge, and I found that the whole atmosphere of the place was full on the one hand with materialism, attracting to itself all the brightest, all the keenest, all the most studious, most practical minds in the University. On the other hand this materialism was confronted by a narrow and dogmatizing religion. The idea of religion, as a world-wide reality, I think I may fairly say had not dawned upon any mind in the University. Things were put before us as a choice between dogmatic Christianity or uncompromising materialism. All other faiths and religions were considered as entirely beside the question except as literary or antiquarian curiosities. That was the intellectual atmosphere in one of the two leading English Universities 22 years ago. And in the whole University, of probably some two thousand students, I do not think that there were more than 6 or 8 in all who had the

smallest interest in any kind of studies tending in the Theosophical direction. I remember well that even the phenomena of spiritualism, which were being discussed and written about in England at that time, attracted nothing but an incredulous smile and a sarcastic laugh among both the students and professors. Such phenomena were not even regarded as objects of scientific curiosity, but as mere illusions of the senses or deliberate fraud on the part of the tricksters. That atmosphere of Cambridge University may be taken as representative of the intellectual atmosphere of the whole of England at that period. At least in the literature of the day, that spirit is amply reflected and illustrated, for such a thing as an occult novel or story in the magazines was a thing undreamed of. Lord Lytton's Strange Story and Zanoni were the only books of the kind then known and they were usually spoken of with a certain deprecatory air, as extravagant and not altogether worthy of a man whose literary reputation stood as high as did that of Lord Lytton. Even the Christmas numbers of the Magazines seldom dared to venture upon the occult, and contained nothing nearer to it than a creepy ghost story. No thought of Reincarnation or Karma, nor of looking for wisdom in the books of the East, was dreamed of twenty two years ago. Indeed some years later, in '84, '85, '86, which were the earliest years of my connection with the Theosophical Society, the whole literature accessible to even the most earnest student was represented by a few books, which could be counted on the fingers of one hand. Isis Unveiled, The Occult World, Esoteric Buddhism, and Col. Olcott's Lectures and Addresses—that was the literature of the Theosophical Society—that was the food which the earnest student and members of the Society had to subsist upon as their supply of intellectual pabulum. You could carry the whole of this literature very comfortably in your travelling trunk. But now I would not care to travel about with the present literature of the Theosophical Society as part of my ordinary luggage. For if I did so and travelled with it round the world, as I easily could have done in those early days, I feel very certain that I should not get back again to my home with the clothes on my back, because the Railway and Steam Ship Cos'. would bankrupt me for carrying such a huge mass of extra luggage.

Not only is this the case in our own literature; but you cannot take up a magazine, you can hardly take up a novel of the day but you will find in it more or less of Theosophic conception or even downright occultism. I took, the trouble to look three or four years ago, and count the widely read magazines. In nine out of every twelve numbers there was a story which was markedly, distinctly, indubitably occult in its character. The whole of that change in England in the thoughts and feelings of the people is due entirely to this Theosophical movement of ours. I can go on illustrating it for the next half an hour. But I know you are eager to listen to the silver-tongued eloquence of our Teacher Mrs. Besant which ever charms and enlightens us. So I will conclude by saying that this enormous change in the feeling and thought of England is due to our Theosophical movement and to the impetus given to the thoughts of men by our great and ever revered teacher H. P. B."

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(*To be continued.*)

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SRI KRISHNA.

(*Continued from page 203.*)

But there is another aspect of the thing. Those who are too delicate to conceive of such an idea may think of the whole of this as an allegory (for, as no one in our state of society could allow of such a thing its existence therefore in any society at any time would have been an improbability, assuming the state of society at that time to have been similar to this our present one) and that the love of the Gopinis was made to represent the devotion of a disciple to his Guru or Ista-Deva; when this love becomes very intense, disregarding all he resolves to enjoy His sweet and peaceful company. Some of those who are afraid of the world, worship Him in secret and try to realise Him in the heart. In the second class are those who attend to their worldly duties but at the same time try to have some secret interview with their Lord and in the first class, those who disregarding all the world resolve to remain perpetually in His company. This can be made,

intelligible to men at the present state of development; but I think I cannot make them think that the intercourse between a disciple and his Guru could ever be similar to that between a husband and wife and that such a freedom of communion could ever be possible between them. This I think is due to the prevalence of a dormant puritan spirit in them who in their sternness find fault with anything joyous and merry. But I can simply say in answer to this that if we can think of the fatherhood and motherhood of God why should we not think of His husbandhood which with the Hindus was no less a sacred tie and was not always meant to tie him as a family man? For that way of life was not enjoined in the three higher forms of marriage, viz, Daiva, Arsha and Brahma, but was only enjoined in the Prajapati form. In this connection I venture to say that if there be any tie firm, lasting and happy in this illusory world it is the pure love of a husband to his wife, and the devotion of the wife to the husband; that such a connection is both sacred and permanent and most elevating no one can deny. And none but a devoted and loving and dutiful husband knows the intensity of his affection for his wife. What is the harm there if knowing this we place ourselves under the sweet influence of the Jagat Pati the husband of the Universe? Why should we refrain from having the benefit of the influence of the Supreme Himself? Let us give ourselves entirely to Him always craving to place our head under his sweet lotus feet. But if we cannot rise to such a height it is better that we should learn to climb humbly over the same, rather than ignore its existence. It is for the benefit of those who have an aspiration to scale over the height that this article is written hoping that by reading it they may in time be able to form some idea of the divinity of the love that existed between Sri Krishna and the Gopinis, and in this expectation I hope that my article will be read with the spiritual insight that is required of a student who wants to rise above the ordinary run of humanity, aspires for a higher life, and has a desire to realize not only the fatherhood and motherhood of the Supreme but also the childhood, husbandhood, grandfathership, playmateship, and companionship of the Divine who is omnipresent and

who is ever ready to gratify all the emotions of the human heart ; and it is right that to make these emotions grow He should himself be the object of such emotions, for these are better fostered when there prevails a perfect harmony and sympathy between the subject and the object of emotion, especially when the object holds a superior nature. Hence we see that the Hindus have shown a great advance in their spiritual conception when they ventured to depict the divine as the ideal child, the ideal playmate, the ideal lover, the ideal companion, the ideal friend, the ideal diplomatist, and the ideal saviour. They have further ventured to prove that a male could love Him even as a husband as is shown in love of Sri Gauranga for Sri Krishna, and here we have perfect manifestation of the sweet love that can exist between a devotee and his Ista-deva. For in the incarnation of Sri Gauranga the divine has played both the parts of a male and a female—sometimes manifesting this love as that of a wife to her husband and sometimes as that of a husband to his wife, thereby convincing the world that such love can exist between a male and a female even without the idea of sexual gratification ; and it is to support the Hindus in their spiritual aspiration that He Himself has assured in Gita IX. 17, 18 and X. 41.

Of this universe, I am the father, the mother, the supporter, the grand-sire, the Holy one to be known, the Omkara, and also the Rig, Sama and Yajur.

The path, husband, lord, witness, abode, shelter, lover, origin, dissolution, foundation, treasure, home and seed imperishable.

Whatsoever is royal, good, beautiful and mighty, understand thou that to go forth from my splendour.

Thus whatever is above the ordinary should be considered as His manifestation and making offerings to Him the offering reaches the most High. Then again he says :—Gita, IX. 26. He who offereth to Me with devotion, a leaf, a flower, a fruit, water, that I accept from the purified self, offered as it is with devotion.

This shows even if we can offer Him such a common place object such as water (which is of His own creation) why should

not a female offer to Him the love she bears towards her husband ? For what is more noble and beautiful in her than such a love, and if she is inspired to direct that love to the Supreme, will He not take it because it comes from a female ? Is it not the outcome of the seed of love which He has sown in her heart ? Is she not then justified in offering the fruit of the tree grown out of the divine seed planted in her heart and tenderly and piously nourished by her ? Of course we should be afraid to offer Him what is in the slightest degree impure, being tinged with anything material or even Kāmic, but if it be pure as the snow on the summits of the Himāvat who could ever hesitate to offer it to the most High from whom it comes, and what husband could object to such offering by his wife ? Blessed is he who has got such a wife and blessed are those who have the simplicity and innocence to offer the best fruit of their love to the Divine, the Source of all and the end of all. It was for this reason that the Hindus have perpetuated the names of Ahalyā, Draupadi, Kunti, Tārā, and Mandodari in their morning enumeration of the pious names, in the following Sloka :—

अहस्या द्वौपसी कुन्ती तारा मन्दोदरी तथा
पठ्च कन्या स्मरेन्नितं महापातकं नाशनं ॥

Think of the five women—Ahalyā, Draupadi, Kunti, Tārā and Mandodari. They are capable of destroying great sins.

This is simply because of their excessive devotion and love of these noble women to the Divine—Sri-Krishna or Rama. It is simply to convince my readers of the importance and purity of this love, so often misunderstood, that I have dealt at length with the subject and I pray that the Divine teacher may ever help us in the proper appreciation of this divine love, and enable us to approach the Divine with the loving simplicity, innocence, confidence, and openness of a loving wife.

(To be continued.)

EMOTIONS.

(Continued from page 273.)

That is an illustration of the general point that I want to make to you, that just as we implant in the weak by compassion the seeds of virtue, so do we implant in the weak by contempt the seeds of vices which retard their evolution. With regard to the people over whom we are exercising authority, the first thing we should ask ourselves, when we find fault with them, is: how far are these faults the results of our own actions? The superior is largely responsible for the faults that arise in his inferiors. The faults of the people whom we control are largely of our making.

That is a very true theory which you continually find in the *Mahâbhârata*, that the condition of a kingdom is the result of the character of the king. If there are thieves, murderers, cheats, unfair dealers, the fault of all these are thrown on the shoulders of the king. Whenever a Rishi comes to visit a monarch, the questions are all directed by this idea. "Are there people in your kingdom who are cheats and murderers? If there are, Why?" He is responsible for these persons. That is true. Those who are in the position of authority are largely responsible for the faults of those over whom they exercise authority. Where the Karmic action is traced, it may be found that the suffering on account of the vice by the weaker is very much less than the suffering which falls on the strong man who has oppressed the weaker. We cannot escape this relationship. Our Karmas are all interwoven and intermingled. The Karma of each is a Karma that has grown out partly of the actions of other people. That was summed up very neatly by Confucius. A king was complaining to him, of the disorders in his kingdom; on which he answered very bluntly: "O king! if you did your duty then you would not have a complaint of robbers."

So that in summing up this study of the way in which our emotions react, we have to keep constantly in mind that according to the difference between us and others is the greatness of our responsibility for them. Just in proportion to the height that we

are above a person that we are connected with, so is the share of responsibility which we have with regard to him.

Supposing that we realise this, and taking this general view of virtues and vices as growing out of the two root principles of love and hatred, we get a fairly complete scheme for our conduct in life. Thus we find our relations to our fellowmen definitely marked out. We find under the head of each of those relations, great groups of virtues which we can set before ourselves, as the things at which we are to aim in our daily life. We have put before us definite virtues on the one side, and we set ourselves to build those into our own character. This intellectual conception of our relation to our fellowmen is, I think, for the most of us at least, a necessary part of any definite and followed-out attempt to build up character. The great difficulty in regard to the ordinary teaching of religion consists in this: you are told that you ought to be good and that you ought to aim at the higher life. But we did not get much further, because no reasons and no definite instructions were given. But if we see that out of our relations with our fellows there grow certain definite virtues, which we can take one by one and build into our characters, we can build in a definite way and cannot fail to improve.

How then is that building to be done? We know that virtue is rooted in love and vice in hatred. How should we take a particular virtue and build it into our character? That in two different ways: by thought and by practice. All must begin with these two conditions of character-building. There is no use in having before you a vague general thought that you want to be good. You must select definite virtues for practice. It is a good plan to turn most of your energies to one virtue at a time. Otherwise you will not get the one-pointedness in thought and will.

In this hard work with his character, the particular virtue to be achieved must be found out by self-inspection; by studying himself quietly, the aspirant will notice what is his great weakness, where he is most deficient. Is he most deficient in his relation to his superiors, or equals, or inferiors? What is the particular fault which he finds in his character in that relationship? Having made up his mind on this, it is of vital importance that he

should not allow that fault to dwell in his mind. There is no greater mistake than the habit of dwelling upon our faults, of constantly lamenting over them and regretting them. This is all a mistake. The fault is there, and there is no good in crying over it. There is no good in wasting your strength in bewailing it. The more thought you throw into any channel the deeper that channel becomes. You will intensify the fault by dwelling upon it too long. This use, this kind of pain may serve in causing repulsion from the fault, is practically outweighed and rendered inefficient by the strength you add to the fault by thinking about it. The mind is a creator by thought. The moment that is realised you will see that you should not think of the fault; on the contrary you should rather try to get rid of the thought of it. Look at your character and see the fault in it, so as to know what to work at, and then do not think of it any more, but fix your mind on the virtue which is the exact opposite of that fault. This is an entirely opposite method to the old orthodox one. Suppose you find in yourself a tendency to untruthfulness. There is no one among ourselves who has not found out by self-analysis a certain amount of untruthfulness in him; such as inaccurate statement, or observation, or repetition. Supposing that is found, recognised, you put it right out of the mind and get to work at the opposite virtue, truth. You must not do it in a slipshod way. But in the morning, in your meditation, the mind should be directed for some minutes to that virtue, so that the whole energy of mind is turned towards it, and all the vibrations of the mind are tuned to it. As the mind vibrates to the virtue, it throws out of itself the materials which answer to the vibrations of the opposite vice. Thus you eliminate that which expresses the vice by thinking of the opposite virtue, and you draw into yourself that kind of matter which vibrates to virtue. If this process be repeated sufficiently long the will become habitual, necessary. Only remember that to make it successful, the practice must be definite, regular and prolonged. These are the necessary conditions. It is no good to think vaguely. It is no good to meditate one day, and not to meditate the next. For then you merely make a shock which disturbs the present materials, but does not expell them, and

they settle again. You may practise irregularly for a year and not mark any progress. Many people find this, and the result is that they get utterly weary. Their failure in getting a result is due to this irregularity. They are like soldiers "marking time," who do not go on.

Then the practice must be prolonged as well as regular. It may take you a year, two years, or three years, before that virtue will be an instinctive thing in your character. But ultimately it becomes a part of you, and you have made a definite step forward.

The second is that you must practise that virtue during the day. Practise the particular virtue you think about during meditation, taking every opportunity for practice that life offers you. At first you will fall into the habitual fault. Do not worry over the slip, but repeat your effort and the dominant thought will gradually shape the practice of this virtue.

Think and practise, you will find that your character completely changes, and you will be able to use knowledge as the guide of conduct. This is the most economical way of growth. A kind of aimless effort for progress is really most painful to see, for by this so much good will and good heart are wasted without result. Of course people go on a little, by virtue of the general evolution. But that is not enough. Where a person tries to grasp a thing mentally and then uses that knowledge, he gets on firm ground and however he may fall he rises again and goes on.

Knowledge and practice give directness of all his efforts. He goes straight along the high road of evolution that leads him to his goal. That is why it is said that the Self is not known by knowledge or by devotion alone, but by the two together. You cannot do without knowledge or without devotion. Devotion without knowledge or knowledge without devotion cannot carry you far.

(To be Continued.)

STRAY THOUGHTS ON THE BHAGAVAT GITA.

CASTE CONFUSION.

(Concluded from Page 262.)

With the conflict of duties, with the deterioration of the caste life, with the non-performance of what are known as the proper caste duties, the physical plasm is vitiated, hostile and incongruous vibrations disturb the harmony of the Upādhi. This is what the Gita refers to as the deterioration of the females due to the loss of *Kula-dharma*. As a result, there incarnating soul gets a body which cannot express its whole life, which cannot afford, a harmonious substratum for its growth. Thus a Brahmin soul gets a body, it may be of a lower caste, if it cannot find a body, properly built amongst the physical Brahmin Caste. Thus in reincarnating it has to get a body, where only a part of its whole nature can be expressed, where only the predominating qualities of the soul are provided the suitable materials of manifesting themselves. Thus in the cases cited it may be that the Brahmin soul had to incarnate in a lower body, among such physical parents who had evolved in them the corresponding predominating virtue. So the path of evolution instead of being simple and harmonious becomes involved and incongruous to the soul and physical caste becomes tainted.

There is another and higher aspect of the question which we must now consider. The improvements effected in the physical caste being vitiated are nothing compared to the disturbance which is created by the development of incongruous qualities in the soul. Thus the want of proper balance in the play of colours, in the order arrangement and proportion so to say, between the colours in the Auric body, is a greater evil disturbing and throwing into disorder the law of spiritual heredity and thus the whole inner nature of man becomes a chaos. The spiritual plasm going one way, the mental heredity, the other, Kāmic and astral the third, and so in an endless variety. And the whole fabric is thrown into a state of confusion worse confounded—till by pain and misery, by war and

pestilence, by mental anguish, by moral deterioration, the man and the Society learn to respect the laws of the growth of the soul and to choose by increase of knowledge, to abide by the Divine order of things. India of to-day is in such a crisis and we should try to recognise the law and mould ourselves, according to its dictates, or else, as a nation we must perish. The vehicles are there, though tainted and we can with some little effort purify them, and render them harmonious so as to be a fit instrument for the divine Harmony to manifest itself. Arjuna's mistake lay in mistaking that physical preservation of the *castes* is enough. *He overlooked the importance of the duties and their proper discharge which alone can help in purifying the physical caste and maintaining its solidarity.*

DREAMER.

QUESTIONS.

Q.—What is the relation between the Doctrine of Karma and the incarnation?

Q.—Has the belief in Reincarnation any practical value in the formation of a national life?

Q.—How can the existence of the different bodies of man enumerated in the Theosophical literatures be demonstrated to the lay man?

FINANCIAL STATEMENT FOR THE MONTH OF DECEMBER 1900.

	Balance of last month.	Receipts.	Total.	Expenditure.	Balance.
	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.
General Fund...	7859 6 0	1520 15 0	9380 5 0	1949 0 2	7431 4 10
Building Fund.	2646 1 3	1160 0 0	3806 1 3	1543 8 0	2262 9 3
Suspense Accounts.	636 8 0	420 0 0	1056 8 0	30 0 0	1026 8 0
Deposit Advance. 1971	11 0	886 11 0	1085 0 0	777 11 0	1862 11 0
	11 0	886 11 0	1085 0 0	777 11 0	1862 11 0
E. S. T. Fund...	20 0 0	45 8 0	65 8 0	0 0 0	65 8 0
Central Hindu College ...	46 8 0	158 0 0	204 8 0	72 8 0	132 0 0
Total	... 9236 12 3	4191 2 0	13427 14 3	4372 11 2	9055 3 1

J. N. BANERJEE,
Accountant.

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GENERAL FUND ACCOUNT FOR DECEMBER, 1900.

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CASH ACCOUNT.

1. Annual dues from Branches ...	376 0 0	Salary	... 165 0 0
2. do. from Unattached members ...	60 0 0	Vernacular Work	... 20 0 0
3. Entrance fees from Branches ...	563 0 0	Travelling Expenses	... 17 4 0
4. do. from unattached members ...	60 0 0	Postage and Telegrams	... 82 1 6
5. V. P. Commission ...	0 10 0	Stationery	... 12 14 6
6. Donation to the Section	... 245 0 0	Contingencies	... 2 15 0
7. do. to the Convention ...	74 0 0	Lighting	... 1 2 9
8. Subscription to Prasnotara ...	17 13 0	Boarding Charges	... 115 11 1½
9. Boarding Charges ...	56 8 0	Garden Charges	... 26 2 9
10. Miscellaneous ...	13 0 0	Miscellaneous	... 8 10 9
11. Contribution to Travelling expenses of Mrs. Besant ...	55 0 0	Convention Charges	... 1497 1 9½*
Total Rs. ...	1,520 15 0		
Balance of last month... 7,859 6 0		Total Rs. ...	1,949 0 2
Grand Total Rs. ...	9,380 5 0	Balance in hand Rs. ...	7,431 4 10

Grand Total Rs. ... 9,380 5 0

* This includes Rs. 162.4.3 which was spent for the purchase of crockery.

1. ANNUAL DUES FROM BRANCHES.

Palghat	... 18 0 0	Arrah	... 14 0 0
Sivaganga	... 39 0 0	Tirur	... 2 0 0
Rangoon	... 4 0 0	Durbhanga	... 7 0 0
Periyakulam	... 6 0 0	Ramdaspur	... 8 0 0
Paramakudi	... 30 0 0	Amritsar	... 16 0 0
Salein	... 10 0 0	Adyar	... 2 0 0
Madura	... 60 0 0	Lahore	... 80 0 0
Tanjore	... 10 0 0	Arni	... 4 0 0
Ghazipore	... 2 0 0	Surat	... 4 0 0
Tindivanam	... 2 0 0	Motihari	... 14 0 0
Dehradun	... 8 0 0		
Udamalpet	... 36 0 0		
		Total Rs. ...	376 0 0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

B. Narahari Mukherjee, Krishnagore for 1900 and 1901...	6 0	M. R. Ry : K. S. Subramaniam Aiyar, Adyar for 1901	... 3 0
Thakur S. S. Bhupji, Moradabad for 1901	... 3 0	Rai Bahadur P. C. Chatterji, Lahore for 1901	... 3 0
Pandit Anandi Lal Kaushik, Agra for 1901	... 3 0	Bhai Shewa Singh, Lahore for 1901	... 3 0
Mr. Mehta Harnam Dutta, Shahpur for 1901	... 3 0	Babu K. P. Roy, Lahore for 1901	... 3 0
Babu Bansidhar, Rai-Bareily for 1900	... 3 0	Pandit Niranjan Nath Rena, Lahore for 1901	... 3 0
Lala Sreegovinda Sahai, Rai Bareilly for 1900	... 3 0	Rai Bahadur S. B. Mukherjee, Lahore for 1901	... 3 0
M. R. Ry : G. Kothandaramanju Naidu for 1901	... 3 0	Hon'ble R. Pandit Suraj Kaul, Lahore for 1901	... 3 0
Pandit Balkrishna Kaul, Lahore for 1901	... 3 0		
Mr. A. Madhaviah, Tiruvallur arrears up to 1900	... 12 0		Total Rs. ... 60 0

3. ENTRANCE FEES FROM BRANCHES.

Sivaganga	... 51 0	Arrah	... 23 0
Periyakulam	... 37 0	Krishnagore	... 10 0
Bczwada	... 10 0	Tirur	... 10 0
Paramakudi	... 23 0	Adyar	... 20 0
Chapra	... 30 0	Lahoro	... 60 0
Madura	... 63 0	Benares	... 10 0
Tanjore	... 40 0	Surat	... 20 0
Tindivanam	... 10 0	Motihari	... 16 0
Gorakhpore	... 80 0		
Karachi	... 20 0		
Udamalpet	... 30 0		
		Total Rs. ...	563 0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Pt. Anandi Lal Kaushik, Agra	10 0	Babu Mathura Prasad Ray	... 10 0
Mehta Harnam Dutta, Shahpur	... 10 0	Babu Pulin Chandra Mukherjee	... 10 0
M. R. Ry : G. Kothandaramanju Naidu	... 10 0		
M. R. Ry : K. S. Subramania Aiyar	... 10 0		Total Rs. ... 60 0

5. Value Payable Commission 0 10 0

6. DONATION TO THE SECTION.

Krishnarpan	10 0	Mrs. Annie Besant & Proportionate share of Royalty
Mr. M. H. Cama, Nander	5 0	on sale proceeds of H. P.
A. Nilkantha Sastri	5 0	B's. Books
		... 225 0
		Total Rs. ... 245 0

7. DONATION TO THE CONVENTION.

Mr. N. M. Desai—Illichpur.	7 0	Mr. Nilkanta Sastri ..	5 0
Babu Hari Krishna Rao—		Babu Ram Kirat Singh ..	1 0
Arrah	5 0	„ Sivashanker Sahai-	
Dr. D. J. Edal Behram—		Bankipur	2 0
Surat	25 0	„ Sreekrishna Lal	
Mr. J. N. Unwalla, Bhavnagar.	10 0	Bankipur	2 0
Gaya Delegates	12 0		
Babu Ramdhan Lal—Gaya,	5 0	Total Rs. .	74 0

8. SUBSCRIPTION TO PRASNOTTARA

Mrs. Terrel for 1899 and 1900	6 0	Pandit Devi Proshad—Hamirpur for 1901	3 0
„ Dr. Prer Richardson from October 1900...	8 13	Total Rs. ...	17 13

9. CONTRIBUTION TO BOARDING EXPENSES.

Misses. Davies	14 3	Tamluk Branch	4 0
Mr. J. N. Unwalla	5 0	M. R. Ry. Kotaya Chetty...	1 0
Parsee delegates	31 8		
Babu Rajkumar Roy		Total Rs.	56 8
Calcutta Branch	1 0		

10. MISCELLANEOUS.

Pandit Jugbir—Ramdaspur		Misses. Davies	10 8
—price of Books	2 0		
Tamluk branch—reward to cooks	1 0	Total Rs.	13 0
11. CONTRIBUTION TO TRAVELLING EXPENSES OF MRS. ANNIE BESANT.			
Mr. Harpat H. Mehta-Bulsar		... 5 0	
Dr. D. J. Edal Behram-Surat		... 50 0	
		Total Rs.	55 0

BUILDING ACCOUNT FOR DECEMBER 1900.

CASH ACCOUNT.

Donation	1,160 0 0	Furniture	869 15
		Ry. freight for Ditto...	326 13
		Minor Expenditure ...	456 15
		Refund of the amount credited to this Fund under misdirection ...	97 0 0
		Total Rs. ...	1,750 11 9
		Deduct refunds ...	207 3 9

Total Rs. ...	1,160 0 0	Net Total ...	1,543 8 0
Balance of last month,	2,646 1 3	Balance in hand ...	2,262 9 3

Grand Total	3,806 1 3	Grand Total	... 3,806 1 3
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* In the accounts for the last month Babu Kallash Chandra Banerji—Arrah—was noted to have paid Rs. 51 for Rs. 50. Hence "balance of the last month" should be 2,646-1-3.

DONATION.

Dewan Amarnath, Jummoo.	250	0	Mr. Motilal. D. Dasai	...
Dr. Balkrishna Kaul, Lahore.	40	0	A. friend	...
Mr. N. U. Trivedi, Surat ...	5	0	Mr. Sawan Mall	...
Mr. Balwant Sahai, Gaya.	1	0	Lala Suraj Bhan, Lahore ...	
Mr. B. B. Bose, Baidyanath.	20	0	Lala Jagannath, Sambhor...	
" A. C. Banerjee, " ...	20	0	Mrs. Lloyd—Benares	...
" M. S. Iyer, Rangoon ...	5	0	Mr. N. C. Dutta, Noakhali,	
A Member ...	1	0	Dr. D. G. Edal Berhain,	
Babu Bholanath Chatterjee, Gorakhpur	50	0	Surat	...
Mr. Sankar Singh Bhupji ...	10	0	Babu Devi Sahai, Sultanpur,	
Babu P. C. Mukherjee, Pa- nighati ...			" Jainty Prosad	"
Mahamu Sundara Pandya Tovar, Sivaganga ...	25	0	Mr. J. R. Arya	...
M. R. Ry : Swainy Iyer ...	1	0	" Ram Raju Rai,	
A Member ...	2	0	" Mohamadabad	...
Mr. Rameswar Chidwalla ...	5	0	Mr. F. S. Madon	...
Misses Davies ...	10	0	A. Parsee	...
Babu Nalin Chandra Roy ...	2	0	Parsee Delegates	...
Mr. Jatasankar P. Bhat ...	5	0	Babu Jngbir Prasad, Ram-	
Hyderabad Branch ...	125	0	daspur	...
A Parsee ...	50	0	" Abinas Ch. Bannerji,	2 0
Mr. G. E. Sutcliff ...	50	0	" Allahabad	...
Hon'ble Babu Narendranath Sen ...	40	0	Mr. M. D. Pandey	...
			Babu Panchowri Dey, Ranchi	
			Mr. R. P. Varma	...
			Total Rs. ... 1,160	—

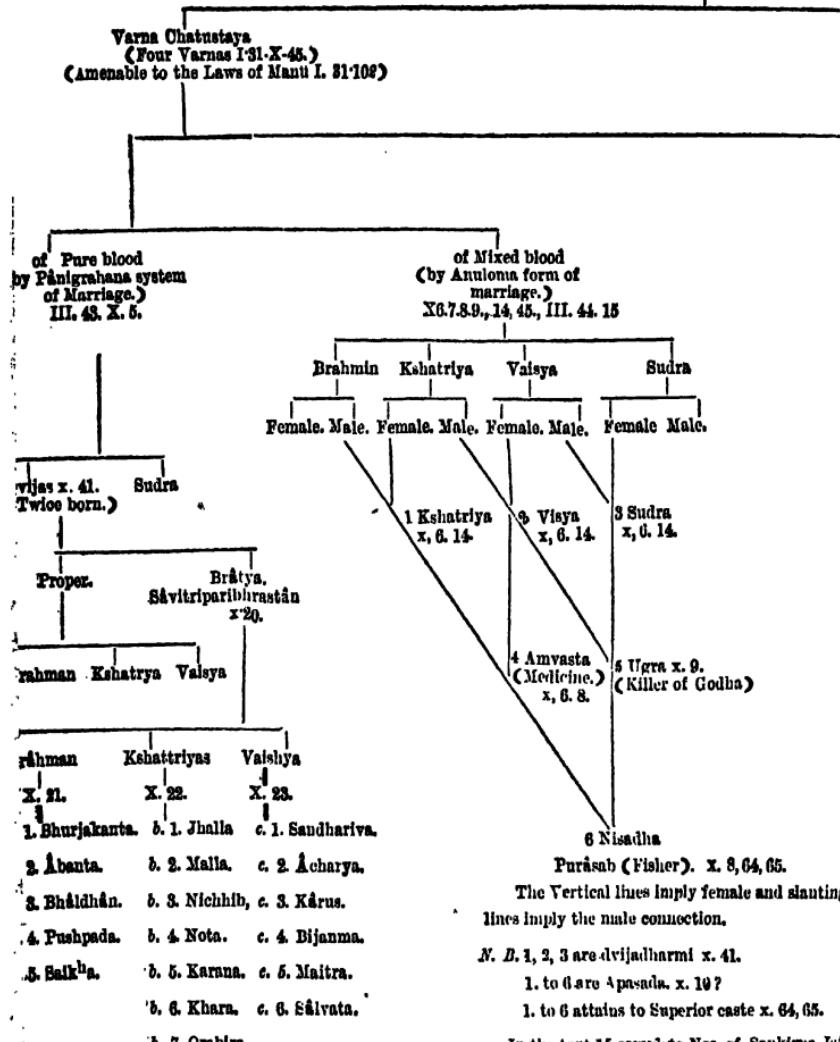
—:O:—

attitude of contempt, and this grows until he gets into that intense disdain, which feels itself aggrieved if the object of disdain, even approaches him. Tyranny, injustice, and oppression grow out of the feeling with which the man meets those whom he looks down upon and despises. The feeling which expresses itself in violence is marked very emphatically sometimes in the case of the lower animals. Take a dog. If he comes up to an Englishman with his tail between his legs, the Englishman, if he is a rough man, will kick him. But if he comes up wagging his tail, he will caress him. The kick is a sort of instinctive answer to the shrinking of the dog.

Now that comes out very strongly in the relation which exists between the nations which typify the tremendous development of Ahamkâra and those whom they have conquered by force; and then you get on the side of the latter that group of vices, which are called the vices of the slave. These grow from the disposition to intrigue and falsehood in all shapes, and the fear which at any moment will show itself out, if it can, by treacherous revenge. These two things act and react upon each other. Instead of seeing that, the tyrant wonders why he is met with untruthfulness. The reason is that he himself has misbehaved and has thus implanted in his inferior the tendency to be untruthful in order to shield himself from unjust power. Instead of realising that the fault is on his own side, his tendency is to get angry with his inferior and to blame him, as if the vices which he has implanted in him were not of his own creating. Take the case of a child. Be unjust and harsh, and you will inevitably find that the child becomes untruthful. He will tell falsehoods to escape punishment. Falsehood is the defence of weakness against tyranny. The inferior tries to escape by the lie any roughness and cruelty on the part of the superior. You will find that a person who is harsh complains of the untruthfulness of the child is the result of his close treatment. If you find in your child the tendency to tell falsehood, the cause lies in you.

(To be Continued.)

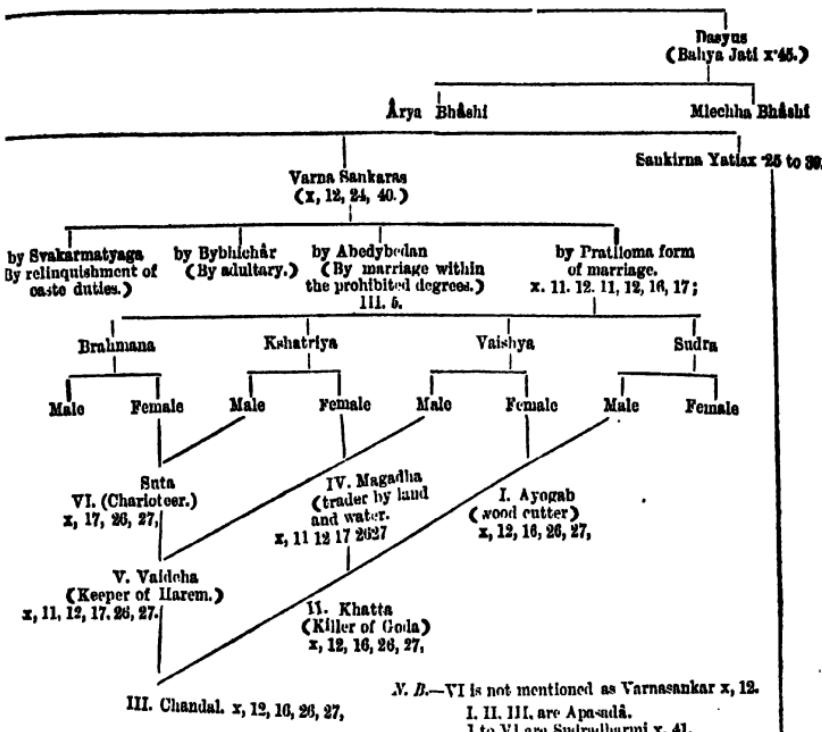
THE CHART OF THE CASTE DIVISION
MAN I. 81. X. 45.



N. B.—The Kshatriya inhabitants of the following places have been reduced to Brisulatvan by the relinquishment of their caste duties. *d.* 1. Paundrak. *d.* 2. Drabira. *d.* 3. Ondra. *d.* 4. Lambosa. *d.* 4. Jahan. *d.* 6. Sak. *d.* 7. Pārad. *d.* 8. Pahasba. *d.* 9. China X. 43. 44. *d.* 10. Kirāta. *d.* 11. Darada. *d.* 12. Khasa.

In the text 15 complete Nos. of Sankipna Jati are not mentioned, I have included E. 1 to 7 under that head for want of clear classification of them in the text.

ORDING TO MANU.—MAN. I. 31.—(Continued.)



			Name of the class.
	Male	Female	
E. 1.	Brahmana	X Ugrāmi	= Ābrīta,
E. 2.	Do.	X Auvasta	= Āvīra.
E. 3.	Do.	X Ayogab	= Digvan (Dealer in Skin.)
E. 4.	Nibād	X Sudrāni	= Pukkās (Killer of Sada.)
E. 5.	Sudra	X Nishadī	= Kukkutaka.
E. 6.	Khātī	X Ugrāni	= Svaśāka.
E. 7.	Baideha	X Anvastani	= Bena (Player in Karatāl and Mirdanga.)

	Male.	Female.	
F. 1.	Dasyu	X Ayogobi	= Saṅindrā (Chair-culter.) x, 32, 75,
F. 2.	Baideha	X Ayogobi	= Maitreyā (Eulogist.) x, 33, 6, 35,
F. 3.	Nīśīla	X Ayorobi	= Mārgab or Das (boatman and Kalbatya.) x, 34, 35,
F. 4.	Nisad	X Baideha	= Kārāhar (Leather worker.)
F. 5.	Baideha	X Kārābār	= Andhra (Hunter.)
F. 6.	Do.	X Nishad	= Med.
F. 7.	Chandal	X Baideha	= Pandupaka (Dealer in Bamboo articles.)
F. 8.	Nishad	X Baideha	= Ahindika.
F. 9.	Chandal	X Pukkasi	= Sojāk (Hangman.) x, 38,
F. 10.	Chandal	X Nishad	= Antībāśī x, 39,

The above is the chart of the divisions of the caste or I would rather say human beings as classed by *Manu*; I will subsequently give a chart of the duties of the classes. But this chart requires a little explanation for its proper understanding. In the start I have quoted the numbers of chapters and stanzas so that those who want to study it particularly may refer to the original. I have followed the original, but I have deviated in some parts from the commentators whom I have found to be limiting the texts in disregard of the original and that is with respect to the Verse X. 41. There the commentators make the castes marked 1, 2 and 4 *Dvijadharma*, instead of those marked 1, 2, 3. The reasons for my deviation will be clear to all who will study the text carefully. For the word *Anantarajah* means those begotten by the male of a superior class on a female of a lower one but not on those one degree still lower, the latter are *Ektarajah*. This is also according to the principles laid down in *Manu* that the children of a *Sudrāni* by *Dvijas* can rise up to higher class by the females always getting married with the male of that class for several generations as well as by *Tapas*. X 61. 42.

From the above chart it is clear that man was divided by *Manu* into two Principal classes, *Varna Dharmi* and *Dasyus* or *BaNTA JATI*. Those who adopted the rules of *Manu* were called *Aryas* irrespective of their origin—but those who did not follow it were cast out of the class (*Arya*) which wanted to live higher lives by observing the rules of conduct founded on principles based on spiritual knowledge. I do not find any mention in *Manu* of the term *non-Aryan* and see that now a days some who are called *non-aryans* were according to *Manu* included in the *Arya* class, and they were classed under, *Varnasankar* or *Sankirna Jati*; so even the *Chandals*, the *Gongaputras*, *Sapak*, *Andhra* fell under degenerated *Arya* class. This is not a mere theoretical enunciation, for we see these classmen call themselves *Hindu* meaning thereby to be included in the still larger class *Arya*. I do not find the use of the term *Hindu* in *Manu*, and this seems to be of latest introduction, when people became divided into different sects of religion. So it is clear that even tho-

[iii]

THE THEOSOPHICAL SOCIETY

—:e:—

The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

ADVERTISEMENTS.

WANTED by the Salem Branch Theosophical Society (Madras Presy. India) the following journals and books for price :—

LUCIFER.—Volumes I, II, and No. 49 dated September 15, 1891.

THEOSOPHIST.—Nos. 1, 3, 4, 7, 8, 9, 10, 11 and 12 of Vol. II.

No. 3 of Vol. III, and whole of Vol. IV.

VAHAN.—No. 12 of Vol. II and No. 2 of Vol. IV.

PAUSES.—(Now Theosophic Gleaner). No. 2 of Vol. I.

“From the Caves and jungles of HINDUSIAN” by H. P. B.

THEOSOPHICAL GLOSSARY (big Vol.).

Please write to the undersigned.

B. C. RAVASWAMI AIAZI,
Secretary, SALEM. T. S.,
Salem, Madras Presy.

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THE PRASNOTTARA.

VOL. XI. }
No. 3. }

MARCH 1901.

SERIAL
No. 122.

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Obituary
Activities
Convention Report
Questions and Answers
Marriageable Age of Girls...
Account for the month of January 1901
Do.	Do.	February 1901

PUBLISHED AT

THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

Subscriptions for non-members of the Theosophical Society in advance:—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4, 4 d. or 12 c. each.

Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained therein. For answers bearing no initials the Editors are personally liable.

Non-delivery :—Members and subscribers are requested to intimate to us within a month of its issue if it has not reached them, so that we may enquire about it and send a duplicate copy, if necessary, before the number is exhausted.

Circulation :—It has a monthly circulation of over 3000 copies in most parts of the world.

Advertisement :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

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THE PRASNOTARA.

Vol. XI. }
No. 2. }

BENARES: MARCH, 1901.

Series
No. 12

Mrs. Besant and the Joint General Secretary are come back home to Benares after a successful tour in Bengal. Their tour in the East Bengal was postponed owing to the invitation from Dacca coming very late and virtually it was not received till they had started on their tour. Owing to this they had to postpone their much desired tour to Mymensingh.

Miss L. Edger is now in her tour on the Panjab and the Western Presidency. It is hoped her work will be appreciated by the members.

* * *

CALL FOR ANNUAL DUES.

Secretaries of Branches are requested to send the Annual Dues of their Branch Members, for 1901 immediately; we wish to remind them that the dues fell due in October 1900. We shall begin issuing V. P. Receipts to the attached members who have not paid their dues for 1900 in April next; these V. P. Receipts will be sent to the care of the Secretaries of the Branches, whom we request to be kind enough to direct these receipts to their proper destination for the reduction of the dues. We take this roundabout way of realising the due to avoid mistakes that may arise from not being informed of the recent addresses of such members. It is hoped the Secretaries will most kindly help us in this.

* * *

The unattached members are also requested to send their annual dues for 1901 in this month, or we shall be obliged to issue V. P. Receipts to them in April next.

* * *

We cannot abolish the present system of acknowledging the receipts of annual dues &c in the pages of the Prasnotara as that is preferred by some.

We are determined also to publish each month the receipt of money from our Secretaries, or other members sent without advice and which are there-

fore kept in deposit. This has become necessary owing to the passing by the last Convention of a rule of *forfeiture* of such deposits after they lie in such state for a *month*. It is hoped this monthly publication of such deposits will serve as a sufficient notice to the persons concerned.

* * *

We are glad to note that after the last Convention a great activity prevailed in the spread of Theosophy, no less than 7 Branches have been chartered during the time and some applications for charter are lying waiting fulfilment of certain conditions. The number of diplomas issued after the convention is 126.

* * *

We are glad to inform that the following Branches have been chartered :—

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Jammu	18-1-1901 ...	Diwan Amar Nath .. President. Pt. Daya Krishna Kaul .. Vice-President. Bhai Dan Singh .. Secretary.
Bapatla	24-1-1901 ...	V. Kuppaswami Aiyar, M. A., .. President. V. Venkatadri B. A. .. Secretary.
Hyderabad (Sind).	26-2-1901 ...	Hiranand Santokram Advani B. A., B. L. .. President. Khanchand Prataprai .. Secretary.
Molkolmuru	1-3-1901 ...	
Aska	...	K. V. Gopal Rao .. President. K. K. Ramalingam .. Secretary.
Berhampore	...	V. Challapathy Rao .. President. Rao Bahadur P. Gopal Rao Pantulu. Vice-Prest. B. Viyganna Pantulu .. Secretary.
Sompet	...	Mr. M. Ramadass Pantulu .. President. " K. Kothanda Ramanya .. Vice-President. " K. Jagannadham B. A. .. Secretary.
Bombay	Dharmalaya T. S. Gajanan Bharkar Vaidya	... Secretary.

THE BRANCHES FORMED FROM OCTOBER ARE :—

Srirangam	12-11-1900 ...	C. Sambasiva Aiyar :—President and S. M. Raja Ram Rao : Secretary.
Kulitalai	9-10-00 ...	S. Ramaswami Aiyar B. A., B. L. :—President and S. Rama Chandraiyer B. A. B. L. : Secy.

Harur 5-11-00 ... C. Seshagiri Row :—President and C. V. Sami-nathaiyar : Secretary.

Ariyalur 30-10-00 ... M. J. Sundramaiyar :—President and N. S. Vasudevaiyngar : Secretary.

* *

REJECTED APPLICATIONS.

As the number of pending applications is growing every day, it becomes quite unmanageable to have a heavy bundle of such applications. We therefore intend destroying such ones as are lying here without any notice being taken of them by the applicants for more than six months.

In the next month we will publish if necessary a list of such applications.

* *

OBITUARY.

We are exceedingly sorry to notice the lamented deaths of
Brothers Suriya Row. Late President of Vizagapatam T. S.

„ L. Nagaswami Aiyar	... of Madura.
„ Tarini Charan Ray	... of Calcutta.
„ Paudit Jwalla Prasad Shahib...	of Mathura.
„ Janardan Shakharam Gadgil ...	of Wai centre.

All these are sad losses for which we deeply mourn.

* *

The following is the division of districts among the *Workers of the South*.

Mr. T. S. Lakshminaryan Aiyar.—Madras, N. Arcot, Salem, Coimbatore, Malabar and Trichinopoly Districts.

„ T. Ram Chander Row	—Chingleput, S. Arcot, Tanjore, Madura Tinnevelly, Cuddapah, and Mysore Districts.
„ and	
„ J. Srinivasa Row	—Ganjam, Vizagapatam, Godavary, Krishna, Nellore Districts, Hyderabad, Burmah.
„ K. Narayan Swami	
„ Aiyar.	—Karnool, Bellary, Anantapur Districts.
„ R. Jagannathia	

Secretaries of Branches in the above Districts will do well to communicate with their respective inspector so that their wants may be met by him. The officers also will do well to communicate with Secretaries of Branches falling within their jurisdictions so as to ascertain their wants.

and try to meet them if possible. It is needless to say that a good deal of T. S. works depends on the activity of the officers.

ACTIVITIES.

Amraoti.—Submitted report dated 18th January 1901 for December 1900. Gita and Panchadesi were read. Brother B. G. Khaparde and Dordi gave each an address. There was Harikirtan on other Sundays. Average attendance, 25.

Bansberia.—Submitted report dated 17th January 1901. Since 14th November 1900, Wednesday meetings were held regularly. On the 16th January Denissen's Vedanta was read and explained to a meeting of members by Bro. Pasupati Nath Chatterji.

Baldyanath.—Submitted report for the quarter ending 20th December 1900. Sunday meetings held as usual. Manual No. 7, Ancient wisdom and Gita were read. One new member joined.

Chapra.—Submitted 3 reports one on 30th December 1900, another on 20th January 1901 and the third on 5th February 1901. At the meeting of the branch held on 30th December 1900 Babu Abinash Chandra Sen was elected President, Babu Tarak Nath Dutt Secretary and Babu Govind Prasad Dutt Asstt. Secy. and Treasurer. On the meeting of the 20th January Gita was read, on that of the 27th January Gita and Introduction to Theosophy, and on that of the 3rd February some minor works.

Calcutta.—Submitted on 13th January 1901 report for November and December 1900. Ordinary meetings were held. Average attendance, 16. A Sankhya class has been opened under the leadership of Brothers Hirendra Nath Datta and Rashbihari Mukerjee of Uttarpara. Law of Sacrifice and Ancient Wisdom were read. Rs. 9-12-0 subscribed for Central Hindu College.

Dharampore.—Submitted on 24th January 1900 Quarterly report for period ending 31st December 1900. Sunday meetings, 13 in all. Average attendance, 13. Theosophical works read.

Erode.—Report dated 14th December 1900. Brother R. Ramaswami Aiyar, appointed Secretary in place of Brother C. S. Subramani Aiyar deceased. Members deplored his loss at the meeting of the 14th December 1900.

Gorakhpur.—Report dated 21st December 1900. 5 new members joined at the visit of Mrs. Besant and the dormant branch was revived at

the meeting of the 21st December 1900 and office-bearers elected. It was resolved to collect funds to be placed at the disposal of Mrs. Annie Besant for the purpose of maintaining and educating a son of a poor Theosophist at the C. H. College. Rs. 101 has been advanced on that account.

Hyderabad.—Report dated 1st January 1901. Friday and Sunday meetings were regularly held during the fourth quarter of 1900. Study, kept up though attendance was poor. On the 17th November 1900 a public meeting was held to celebrate the 25th anniversary of the inauguration of the T. S. at New York on 17th November 1875 and a congratulatory address sent to the President Founder. Lectures were delivered extolling the services of H. P. B. to humanity.

Aska.—Report dated 2nd February 1901. Here in the Ganjam District a new branch has been formed by Brother K. Narayanasami Aiyar under the name of Tatwanu Sadhana T. S. President :—Mr. K. V. Gopal Row, and Secretary :—Mr. K. K. Ramalingam.

Bapatla.—Submitted report dated 2nd February 1900. Brother T. Ramachandra Row was here from the 10th to the 15th January and organised the new branch the "Bapatla T. S." President :—V. Cooppoosami Aiyar M. A. and Secretary :—C. Venkatadri. Sunday meetings are now regularly held for the study of the Gita and Wednesday meetings for the study of the elementary Theosophical works. At a meeting on the 26th February presided by Brother V. Cooppoosami Aiyar the most genuine and heart felt sorrow was expressed by all present at the demise of our most beloved and gracious Majesty, the Queen Empress whose reign was marked among other good things by the establishment on a sound basis of the Theosophical society in all parts of the world.

Harur.—Submitted on 29th January 1901 report for the last quarter of 1900. Including 5 sympathizers the total number of working members 12, Public lectures were given every week. Theosophical works were studied. Financial condition, satisfactory.

Jammu.—Submitted on 25th January 1901 report of the proceedings of the inaugural meeting held on 13th January 1901. Here a new branch has been formed under the name of the Ranbir Pratap T. S. Jammu," 15 members were present at the above meeting held in the house of Row Sahib Divan Annar Nath of Jammu. The new branch was declared open by the Provl. Asstt. Secy. Dr. Balkrishna Kaul and the following office bearers elected.

President :—Rai Sahib Diwan Amar Nath.

Vice President :—Pt. Daya Krishen Kaul.

Secretary :—Bhai Dan Singh.

Jt. Secretaries : { Pt. Gopi Krishen Madan.
Lala Gur Sahai.

Treasurer :—Dr. Bishan Dás.

Librarian :—Pt. Tara Mani.

Karachi.—Submitted report dated 19th December 1900 for October and November 1900. Different books were read and explained by Brother C. E. Anklesaria. Brother Sakharam Genesh Pandit of Ahmedabad was invited to create fresh vigour in the Branch work. He delivered several public lectures and held private discourses. The Committee of the Parsi Institute invited him for a lecture on Zorasihanism in this Institute which was much appreciated. Strength has now risen to 22 from 14, which was the strength on the 30th September. 7 new members joined 2 that were unattached joined this branch and 1 resigned to join Hyderabad Branch.

Krishnagiri.—Submitted report dated 20th October 1900. Brother T. Ramachandra Row arrived on the 15th October and delivered 3 lectures in Telugu on the 15th, 16th and 17th. He held 3 meetings of the members and on the 16th, 17th and 18th gave lectures in English. The present strength of the branch is only 5 owing to the transfer of some members.

Molkolmuru.—Report dated 1st February 1901. Here a new branch has been formed by Brother R. Jagannathaiya. The members belonged to the Rayadrug branch but as this place in which they reside is 7 miles distant from Rayadrug and as it is inconvenient for these members to attend the meetings of that branch, they have formed a new branch here.

President :—Mr. V. Subbarow Moodeliar.

Secretary :— „ M. Venkata Row.

Madura.—Report dated 6th December 1900. Sunday meetings are regularly held. Gita is read and explained by a learned Pandit. Mr. P. Narayananaiyar, President read a paper on "Brotherhood" on 25th November. The branch library contains 420 Volumes in English, 257 in Sanscrit and 140 in Tamil. Strength on the roll 46, of whom 33 are members and 13, sympathizers. 3 are non resident. The branch deplores the loss by death of an old member Brother L. Nagasumi Aiyar, Brother K. Narayanasami Ayer visited the branch on 2nd November, stayed a fortnight, delivered 4 lectures and admitted 14 members.

Parmakadi.—Report dated 2nd December 1900. At a meeting held on the 2nd February with Brother K. N. Iyer in the chair Mr. T. V. Kodandaramiyar was elected President, Mr. A. S. Krishnasamy Sastrial, Secretary and Treasurer, and Mr. V. V. Ramaswamy Aiyar, Librarian. It was resolved to study the Gita with the aid of a Sanskrit Pandit, and to send for standard Theosophical works.

Proddatur.—Report dated 11th December 1900. Brother T. Rama Chandra Row visited the branch in August last and lucidly explained to the members the Theosophical subjects. "Seven Principles" was read and finished by the members: Bhagavat Gita is now read.

Surat.—Report dated 19th January 1901 for the quarter ending 31st December last. 2 new members joined bringing the total strength to 61. Sunday meetings regularly held. 13 lectures were delivered. Daily classes are held for the study of Theosophical works. Average attendance of members and sympathizers 17 and 16 respectively. 3 members attended the last convention as delegates.

Tirur.—Report dated 2nd November 1900. Strength, 9 members and 12. Sympathizers. Mr. C. S. Adinarayana Iyer continues to be Honorary Secretary, Brother J. Srinivasa Row visited the branch on the 19th November and delivered 4 public lectures. The local District Munsiff joined the branch. The library contains 50 Volumes and they are largely used by the members. Only 2 Sunday meetings were held in the month.

Tanjore.—Report dated 4th December 1900, from August to November 1900. Meetings held for the study of the Gita and Theosophical works, 29. Pt. Bhawani Shankar paid a visit during the period and delivered a course of 9 lectures, 6 members joined.

J. SRINIVASA ROW, BRANCH INSPECTOR.

Submitted on 19th December 1900 report of his work for the last year. Places visited:—Vyalpad, Annupalli, Pamidy, Nellore, Bezwada, Bellary, Madras, Kristipad, Kurnool and Adoni. In all these places lectures were delivered by him upon important Theosophical and Hindu subjects and much activity aroused.

PROCEEDINGS OF THE CONVENTION.

(Continued from Page 31.)

Col. Olcott:—"I shall now call upon Mr. Brooks of Belgium, the well-known translator of our books into French, to say something in regard to the aspect of Theosophy in Central Europe."

Mr. Brooks then rose and said:—

"Mr. President, my brothers,

I cannot produce any clear and interesting account, for I am comparatively a very late comer into this Theosophic movement, although my heart has belonged to it perhaps for more than one or two lives, if I may judge from the love I entertain for this work. I have only been practically connected with it for three years and during that time I have resided mostly in Belgium and France, where I have been able to witness during these years a practical true re-birth of the Theosophical movement in those countries. Three years ago in France there were barely three Lodges and they were all in a very dormant condition. In Belgium there was but one branch in all and that even was not in good working condition. Mr. J. C. Chatterji has had a great part to play in starting the movement there. It was through him that I became acquainted with this movement and began acting as translator of the lectures he gave in Paris and Belgium. Since then Paris and Brussels have been visited by our most revered teacher Annie Besant. Mr. Leadbeater and Mrs. Cooper Oakley have also visited Paris and given public lectures with success. Lately our venerable President-Founder during his world tour stopped both in Paris and Brussels. Last year during the Exhibition a successful Congress was held in Paris in connection with the T. S. movement, and most of the countries of Europe and India were represented. It was a great success. Many scientific and leading men took interest in it. One of the most prominent events of last year was that Mrs. Besant was asked by the Director of Public Instruction of Geneva to give a course of

three lectures in the hall of the University. But she could not accept this invitation as she was to be in India during that time. So these lectures were taken up by Dr. Pascal, the General Secretary of the French Section, who went to Geneva and delivered lectures before an audience of nearly 2,000 and the whole thing was a full success. It is most encouraging to see that Theosophy is being taken up by Heads of Institutions and the scientific world. I cannot give you an adequate idea of what Theosophy has done there, but I can assure you of the fact that all through the different nations of the world there is growing the golden thread of peace and love, that they are being prepared to live with each other in peace as brothers, and that all this Theosophy has done for the nations."

Mr. President:—"The venerable Mrs. Lloyd has asked me to read her speech."

Mr. President:—"All these, my Brothers, are the preparations for the banquet that we are going to have from Mrs. Annie Besant. I shall now call upon her to address you."

Mrs. Annie Besant then rose and said:—

"Mr. President, my brothers,

You have heard from those who know whereof they speak of the work which has been done by the Society, of the influence that it is exerting over the thoughts of the world. You have heard with what small means and against what great obstacles the work has been carried on, and as you have listened to the story, I think you must have recognized the fact that behind the movement there is a mighty spiritual force, and that those who are spoken of as leaders of the movement are really nothing more than instruments in the hands of that force, with as little credit belonging to them, as individuals, as is due to the chisel in the hand of the sculptor for the beauty of the statue which by its agency is carved.

The life of the Theosophical Society, and the energy which marks its works in every quarter of the globe, and the influence which it is exercising over contemporary thought, all these

things are but the varying incarnations of the force which is put within it by the great Ones to whom it owes its foundation, in whom its continued life is ever striking deeper and deeper its root. Men are but the outward signs of this living force, and where the good Karma of the individual enables him to be the expression of the force, gratitude to those who are serving should go to the life behind the individual, and not stop at the mere form in which the life is embodied. It is true of the spiritual energy, as it is true of the body, that this life, this dweller in the body, takes to itself many bodies, casts away one body when it is worn out and passes into another; and so does the life of the Gods above us; the life of the Rishis takes body after body, uses body after body, and casts aside each body as it is worn out; but it is eternal, ancient, unchanged, undying, it is not worn out with the body, it ceases not, nor does it perish, when those bodies are worn out.

This I remind yon of specially now, when the first quarter of a century of the life of the Society is just finding its end, and a new century is stretched in front of us. The movement depends upon no individual, however that individual may be loved. He who led it for a quarter of a century may pass away, and another may take up his place, and then he will come back again to us and again take up that work, working in the same movement, carrying on the same work, for the great life is never short of instruments, and the instrument is honoured by the employment, his joy and his pride is to be the means of the work. All who now incarnate the movement will pass away, but the movement will go on unchecked. The greatest amongst us passed away from us in body nearly ten years ago, that heroic soul, that lion-heart, born in the Russian body at her last incarnation, who gave herself with unparalleled devotion, with immeasurable self-sacrifice, with love which no words can fitly describe, with unselfishness which never knew one taint of personality; that heroic soul has passed away from amongst us but for a short space, and we know that she loves us still, that she will work for us again, and as she sent the dying message, "keep the link

unbroken," so we have kept that link unbroken for her, hoping that her own hands will again take up the work. She will once more come amongst us, perhaps in the form of a teacher wiser than ever, a guide and teacher more beloved even than before, to give new life to the movement to which she had dedicated herself, and to lead it in the new century, as she died for it in the last. Truly do we know that men and women will be found to carry on this mighty work. It matters not much which of us dies, for the work is immortal. The strength that lies behind us, that expresses itself in the success, all over the world, obtained by hands so feeble, by powers so weak, is spiritual force. The Society represents a movement in which the spiritual energy of the Great Ones is embodied, and it must succeed and overcome all obstacles, for our hope is in Them, and not in anything lower, and that hope, we know, is founded upon a rock.

We have heard much of the different faiths of the world. All those faiths, to a true Theosophist, stand on one platform, are sisters of one family, offspring of one parent. Every great world-faith comes in its turn to add one new colour to the faiths that have gone before, so that when a circle of faiths is finished, the white light of truth should shine out by the union of all. Therefore is it that in this new impulse of spiritual life no new religion is founded, no new creed is formulated. The Theosophical Society does not seek to win any man from his ancestral faith, to make any man change his belief, to make any man wander from the religion in which he was born. Every religion is true, every religion is precious, and each man's aim should be to love his own religion best, but to serve all religions and respect them all, and look on them all as Divine and not human in their origin.

Here in India specially, it is important that this central Theosophical Teaching should be grasped and lived. In the West, Theosophy works almost entirely in Christian populations; and Christian and sceptics make up the general community in which the western part of the movement carries on its work. Here in India, a different phenomenon is seen. In this land of

India all the world's faiths are found, and adherents of every world religion are here living side by side. You need not go outside India to find the representatives of any living faith. While the vast majority belong to the faith of Hinduism, you have some 50 millions of Mussulmans, followers of the youngest of religions as Hindus are the followers of the oldest. Then we find in addition to this, a large number of Christians. You find also a small number of Hebrews and a small number of Zoroastrians and a few Buddhists. These different faiths that make up the living faiths of the world, each has its representatives on Indian soil. What is the work of the Theosophical movement here? Not only to reverence each of these religions, not only to serve each of them so much as it can, not only to vivify each of them in proportion to its worth and power, but to weld them all into a single Brotherhood, in which each shall keep its characteristic quality, but in which all shall live in love and unity and not in rivalry and antagonism. If it be possible in India to teach the Mussulmans, Hindus, Parsis, Buddhists and the Christians to live in love, in mutual respect, in reverence for each other's faith, in careful consideration for each other's religious feelings—to have done that will be to have achieved the mightiest of works, and to have deserved well indeed of humanity.

For what is the cause of all the bitterest antagonisms? What has shed more blood than any other cause, what has caused more human tears to flow, what has broken more human hearts, than the strifes of different religions, the hatred of the professors of rival creeds? The saddest pages of the world's history are marked by religious controversy, religious antagonism, religious war and religious persecution. Would it be a small thing to enter the twentieth century with the beginning of a world peace of religions, with the very "truce of God" among the nations, wherein no religious hatreds should again arise, where no bitterness should again move faith against faith, creed against creed? Have we not here the Theosophical movement, which welcomes every man of every religion equally and teaches them to live in love side by side, to learn from each other, and not to hate

each other, to gain from each other instead of striving with each other, to say to each man "what have you to give me in religion, I will give you in return what I have," to live as lovers, instead of haters? That is what we are learning to do in the limits of the Theosophical Society.

If the spirit of Love and Brotherhood can spread out all through India, if India first among the world's nations shall show all religions living together in love and peace, if all the faiths shall cease to try to convert each other and enter into controversy with each other, shall cease the evil work of proselytism, and learn to love each other without wanting to change men from one faith to another, if that spreads from the Society through India, how great an object lesson will be given to the world! If then from India it spreads to other lands, and all nations of the world learn the same lesson, and begin to live in peace and brotherhood, side by side, will not that day of religious peace, dawning upon the nations, presage the dawning of a new civilization of the realized brotherhood of man?

This is not only a question of religion. Where religion leads the way, all other things follow behind it and tread in its steps. Some politicians fancy that religion does not enter into the question of practical politics. But I say, no; that is a wrong idea. It is the most practical of all questions; and the civil peace of the world depends on making peace among religions. What were the weighty words spoken by Lord Salisbury, when addressing one of the great missionary societies? He spoke as leader of the political world to the gathered representatives of the Christian Faith. He told them that the question of the missionary was not only a question of religion, but a question of civil peace, a question of international unity. He declared, with all the weight of his great position, that wherever the missionaries went, too often the gun-boat followed; and war between nation and nation resulted from this religious propaganda, from this continual attempt to proselytise. Those weighty words of his were endorsed only too terribly a few weeks later, when the propaganda of the

Missionary in China had stirred up the patriotic movement there to fury, and the two coming together led to the trouble threatening the peace of the world as well as the menacing of the ruin of one of the most ancient of civilizations.

Is it not then a great thing for the world if this Theosophical movement can make peace and unity, and send out missionaries from every faith as teachers, only to give what they have of good to others, but not to try to change one man's belief, destroying the faith in which he was born, and making him apostate. If we can do that much, much of the international conflict will cease, much of the danger of the breaking of the world's peace will disappear; international peace will follow religious peace, and then will come indeed a better civilization for the world.

That is an out-look for the coming century; that is the promise that we see before us, if we are only true to our duty and faithful to our trust. My brothers, we must each of us live the life of Brotherhood, not only talk it on the platform, but live it in the home and in the State. We are pledged to be a part of the nucleus of Universal Brotherhood, without any distinction of race from race, of man from man. Little avail to talk of Brotherhood, little avail to hear of Brotherhood, little avail to write of Brotherhood, unless we speak it, hear it and write it in our own lives amid our fellow-men. Let then the Theosophist be known in every religion as the man whose tongue is ever gentle, the man whose words are ever making for peace, who is ever the harmonizer of the differences of men, who is ever the peace-bringer where strifes break out. The great prophet of Christianity declared: "Blessed are the peace-makers, for they shall be called the children of God." And I know no better name for the Theosophical Society than the Peace-bringer of the world, making peace wherever it goes, smoothing quarrels, reconciling those who are at strife, drawing the religions of the world together and explaining differences that divide heart from heart.

Let our watchword be peace, let our banner be peace, let our lives be peace; for that contains everything else. Then the

blessing of the God of Peace, who is the Father of all the nations of the worlds, of Him who is called by many names, but who is one and not many, of Him Who is worshipped by people of many faiths, and accepts all worship for all rises to Him alone—may that blessing come down upon us in the coming century. Let that blessing of the peace-maker rest on this Great Society. When the Twentieth century is as old as the nineteenth is now old, when the 20th century is approaching its funeral pyre, as the 19th century is now on its way to the burning ghat, shall it not then be said that: "The peace of the world, that we see around us, the love of the nations amidst which we are living, that peace and that love have their roots in the Theosophical movement, the movement that born in weakness has grown to strength, that planted as a seed has grown into a mighty tree."

And those who come after us, or we ourselves in different bodies, we, at the end of the 20th century, shall look at the peace we have made; and looking onwards then to the 21st century, as now we are looking to the 20th, we shall go forward to make a still deeper, still wider, still truer, and still holier Brotherhood, that Universal Brotherhood, which, on earth, is the reflection of the Universal spiritual Brotherhood. That Brotherhood externally is now but a nucleus, but then it shall be world-embracing, holding all nations within its arms. (Applause and cheers long continued.

Then the meeting was declared adjourned by the President.

Dr. Arthur Richardson, Principal of the Central Hindu College, Benares, delivered a lecture at 9 p. m., on "Vibrations with experimental Illustrations" with copious experiments. The lecture was very interesting and well attended. It will be reported hereafter in the pages of *Prasnotara*.

FOURTH DAY—DECEMBER 29TH, 1900.

Mr. Keightley read out the names of the office bearers for the last year.

Proposed by Babu Purnendu Narayan Sinha and seconded by Babu Purna Chandra Mukerji that Mr. Bertram Keightley and Babu Upendranath Basu be re-elected General Secretaries. Carried unanimously.

Col. Olcott. "I congratulate the Section upon this re-election, because it is a great thing to have union of the two races in this Indian Section."

Moved and seconded that the members of the Council be re-elected.

Proposed that the vacancy in the executive committee, due to the removal of the name of Babu U. Basu, may be filled up by Dr. Edal Behram. Carried *nem-con.*

Proposed by Mr. K. Narayanaswami Iyer that Bro. T. Sadasiva Iyer should be added to the Council in the room of Kannanambier. Carried *nem-con.*

Proposed and seconded that Bro. N. G. Cholmley, B. A., of Rangoon be also added to the council. Carried *nem-con.*

Proposed and seconded that Mr. M. Subramaniya Iyer be also added to the council. Carried *nem-con.*

Proposed that Rai Peari Lal and Pt. Adityaram Bhattacharji be also added to the council. Carried *nem-con.*

Proposed, seconded and carried that Dr. Balkrishna Kanl, Rai Bishembhar Nath, Babu Rash Bihari Mukerji, and Sirdar Umrao Singh be made councillors.

Resolved that in all cases where remittances of money are received at the General Secretary's office without any advice and none is received within the next month, although the remitter has been officially appealed to for details, the General Secretary shall have full discretion to utilise the said remittances for any special object which most needs immediate help.

Proposed by K. Narayanaswamy Iyer that the General Secretary should be authorized to reduce or remit the Entrance fee and

that Rule 9 of Art IV. should be modified to that effect. Carried *nem-con.*

K. Narayanaswamy Iyer:—Branches are sometimes formed, work satisfactorily, and then after a time go into Pralaya. Then for years the Annual Dues are not collected. Eventually some visitor goes to the place and revives the Branch, but it then becomes practically impossible for him to collect the long standing arrears. Some rule should be made for such cases.

Rai B. K. Lahiri:—“I perfectly agree to this. I have had bitter experience of it. So I propose that the General Secretary should be empowered to reduce or remit these arrears also; otherwise sometimes it is very difficult to revive branches.”

The above was proposed, seconded and carried *nem-con.*

Proposed by Mr. Keightley that a vote of thanks be given by the Convention to Babu Devi Sahai for making plans and designs of this building. Seconded and carried *nem-con.*

(To be continued.)

* —————:o:————

QUESTIONS AND ANSWERS.

Q.—What is the relation between the doctrine of Karma and reincarnation?

Ans.—These two, the Law of Karma and the law of reincarnation are closely related to each other. The Law of Karma can be partially illustrated in this life by noticing the result of certain actions, but its full application cannot be explained without taking into consideration the next life. Hence the consideration of these two laws must go hand in hand.

Q.—Has belief in reincarnation any practical value in the formation of a national life?

1.—*Ans.*—Yes. The belief in the law of Reincarnation makes a man look at the present life in its proper light, *i. e.* merely as one point in a series of lives, hence the loss of the present life is not of much consequence, and the fear of losing the present one, in a good cause, is overcome.

2.—The believer in those laws is not scared away from doing his present duty out of mere fear of losing this life, on the other hand his belief in the law of Karma will induce him to do his duty with perfect equanimity.

3.—Believing, according to the law of Karma, that no used energy is lost, the man will try to do everything well, expecting that such spent energy will bear its fruit in the next.

4.—The believer never despairs of moulding his life or character, since he believes that all such undertakings however difficult, when left unfinished in this life, will again be taken up by him in the next and will finally be brought to its completion by himself in any of his subsequent births. Hence he can take up any work however stupendous it might be in the spirit as if he has got an immortal life before him.

5.—Time has no influence over him in the accomplishment of any thing, except that any time spent in doing things by half-ways is considered as lost.

6.—This belief will make a man careful about fixing the end of his life, for when he knows that whatever he sets before himself now will (follow him) be resumed by him in his next, he will therefore never think lightly in determining it thinking it not to be a matter concerning a few years only, and he will always take care that none of his energy is misdirected.

7.—The motive for a *national life* would act more persistently, on him and the idea that he may again and again be born in that nation for its improvement and progress would encourage him to set himself earnestly in any such thing as will calculate to better the national life.

8.—Men will gladly give up their lives in a national cause knowing his energy is not lost and that he will again take up his work and that in the meantime his noble and heroic life would be an example for others to follow :

Hence is the importance of a belief in the Laws of Karma and Reincarnation ; no other belief can have such a salutary effect.

MARRIAGEABLE AGE OF GIRLS.

This is an important question to be settled for those who want to follow the rules of the Shastras and at the same time are willing to get their daughters married not at a very early age. This question has a great bearing on the child marriage question which occupies the attention of all thoughtful men of the present day. It is for this reason desirable that the teachings of the Shastras should be placed before those who want to improve the present condition of India by intelligently and bravely following the track of the Shastras, for nothing should be dearer to us than the Shastras; it matters little how much do we suffer by following them: for the suffering is meant for the strong who can bear such a trial. It is therefore very desirable that the question should be thrashed out for the benefit of the unprejudiced who are willing conscientiously to follow the dictates of their Shastras; and for the benefit of these, I wish to write the following.

In the III. Chapter of Manu which deals with the marriage rules, nothing is mentioned of the age at which girls are to be married, what is said there is that after finishing his studies the Dvija Brahmachāri will marry a girl of the same caste and possessed of good characteristics.

Then are given the degrees of consanguinity and relationship which are to be avoided between the married parties. Manu III. 5.

Next comes the marks which should be taken into consideration in the selection of the bride. Manu III. 6.

Thus we see there is no mention of age at which the girl should be married, but in Stanza 8 Chap. III the word कन्या "Kanya" occurs, but that occurs rather incidentally.

नोद्देत् कपिलं कन्यां नाधिककृन्नरौगिनीम् ।
मालोभिकां नातिलोमां न वाचाटानपिङ्गलाम् ॥ ६ ॥ ८ ॥

If we take the word कन्या in the above by itself, it technically means a girl of ten years, but I think in the above it is used in its general signification having no special idea of age attached to it:

but when we come to Chapter VIII we find therein definite rules given.

पानिग्रहनिकाः मन्त्राः कन्यास्त्वेव प्रतिष्ठिताः ।
नाकन्याद्युक्तचिन्ननूनां लुप्तधर्मक्रियाहिताः ॥ ६ । २२६
पानिग्रहनिका मन्त्रा नियतं दारलक्षणम् ।
तेषां निषा तु विहेत्वा विहृतिः सप्तमे पदे ॥ ६ । २२७

The marriage hymns (mantra) have been ordained for the virgins only but are not used in the marriage of those who are not virgins, since these women are debarred from the holy ceremony, Manu VIII. 226.

The marriage hymns are established tokens whereby a legitimate wife may be recognised and the completion of those rites must be counted by the wise at the seventh step. Manu VIII. 227.

From the above it is clear that marriage can be celebrated during कन्याकाल which has been construed as synonymous with virginity and has no reference to its technical meaning with respect to age i. e. the 10th year.

Hence the loss of virginity or maidenhood is the sole bar to legitimate marriage. Generally this time of maidenhood is called कुमारी काल, technically it has reference to the 12th year at which the female is in some cases expected to conceive.

The technical meanings are here given.

अष्टवर्षा भवेद्गौरी दशवर्षा च कन्यका ।
गतेतु द्वादशोवर्षे कुमारी त्यमिधीयते ॥

A girl of eight is technically called Gouri and one of 10, called Kanyakā and at the completion of the 12th year she is called Kumāri. This however is not to be found in Manu. The following is another text supporting the above.

अष्टवर्षा भवेद्गौरी नववर्षा तु रोहिणी ।
दशवर्षा भवेद्कन्या तस ऊर्ज्जे रजस्वला ॥

There is another meaning given to it by the lexicographer Amar.

अभेदोपचारात् कन्या कुमारी । इत्यमर

Without any distinction कन्या and कुमारी are used as synonymous terms. But Manu has not taken into consideration these

technical meanings, he seems to have used the word कन्या "kanaya" as equivalent to virginity. Hence taking this 12th year as the minimum age limit of Virginity we can very safely fix the marriageable age at 12. This fixing of the age at 12 cannot be objected to on the ground that it is particularly mentioned in the following.

त्रिशत्पूर्णैहृष्ट कण्यां हयाम द्वारश वार्षिकीय । १ । १८

One of thirty years of age should marry a girl of twelve years

Manu, IX. 94.

To show that marriage can legitimately be celebrated after attaining puberty provided the virginity is not lost, I quote the following.

पित्रे न दद्याद्युक्तकन्तु कण्यामृतुमसीहरन् ।

स ही स्वाम्यातिक्रमेदतुनां प्रतिरोधनात् ॥ १ । १३

A man should not give marriage money to the father when he takes away a girl after she has reached the age of puberty owing to the father's losing ownership on her by preventing the exercise of female function at the menstrual period by the girl. Manu IX. 93.

Here the use of the word *haran* in the text may be taken to mean to marry and it is virtually taken as such. The only objections to this marriage are:—

1. The father is deprived of the marriage money.
2. The girl loses the 1st opportunity of being blessed with a child.

The second objection is an important one, for here is the idea expressed which separates the Indians from the Western nations. The Indians think:—

प्रजनार्थं स्त्रियः सृष्टाः सन्तानार्थं च मानवाः ।

तस्मात् साधारनो धर्मः भ्रुतोपादासस्तोऽवितः ॥ १ । १६

The males are for procreation and the females for giving birth to children (for self-continuation), hence the observance of the natural law is taught in the Srutis. Manu IX. 96.

This natural law is the coming in sexual contact of the male and the female in proper time. This proper time, according to the Hindus comes at the menstrual period of the female; for this is not to be determined by the desire of the male sex (which must

be controlled as seen even in the lower animal kingdoms). So when nature gives the opportunity of a child birth by making the female *receptive* that opportunity should not be overlooked.

This is a sound reason, but our artificial lives have struck at the root of all things natural—and even this menstrual period is brought about by artificial, sedentary, over stimulated and emotional life. Hence if this law for the present be relaxed a little I think there will be no harm done especially as we have the following in favour of my contention in extending the time of marriage.

भीजिवर्षान्युक्तिसेत् द्वामाद्यर्थतुमतीसती ।
जर्वन्तुकालादेत्स्माद्विद्वेत् सदर्शपतिष्ठ ॥ १ । १०

A girl having reached the age of puberty should wait for three years (according to a another reading for three monthly period) after the highest time allowed *i. e.* 12th year for being given in marriage by her guardian, but after that time she can choose her own husband from one of similar caste. Manu IX. 90.

But still further time is allowed in the following:—

काममामरणात् तिष्ठद्वृग्ने कप्यमर्त्यापि ।
नचैवेनां प्रयच्छेत् तु एण्डिनावक्त्विष्ठित् ॥ १ । ११

Manu, IX. 89.

Better that the girl should even after she has attained the age of puberty, remain at home till her death, than that she should be given in marriage to one lacking in good parts.

(There is another reading contradicting this, but that is itself contradictory to stanza 88, just going before.)

In the above are quoted all the texts whereby the marriage time is extended from the 12th to the 15th year and whereby virginity is preferred to marriage with an unworthy man. In fact all that has been said above shows that age is no bar to marriage, the only bar to it is loss of virginity. Even remarriage is prescribed in case of widows and for forsaken wives provided virginity is not lost to them. c. f. Manu IX. 176.

सांचेभतयोनिः स्वाम्भृतप्रत्यागता पिता ।
पौनमेवेण भर्ता सापुनः संस्कारमर्हति ॥ १ । १०६

Now let us see, how notwithstanding the above authorities, the present limitation in age has become customary.

We can trace how the first retrograde step has been taken from the following well-intentional passage. Manu IX. 88.

दत् कृष्टावभिरुपाय वराय सहशाय च ।
अप्राप्तामपि तां तस्मै कन्यां दद्याद्यथाविधि ॥ ९ ॥ ८

To a bridegroom, of the same caste, handsome, born of noble family, a girl should be given in marriage according to the rites prescribed even if she has not reached the proper age.

(The time of proper age is said to vary from 8 to 12 years according to family or caste rules). But प्राप्तकाल Praptakāla should be interpreted to be equivalent to the age of puberty which occurs in India between 10 to 13 years of age. It is clear from the above that the fixing of the age of marriage at an earlier period was made in favor of exceptional cases only for the purpose of securing bride-grooms of exceptional merits, but such rules cannot be taken to control all cases. Generally we should wait till प्राप्तकाल or the ripe time arrives.

The next step in limitation comes thus:—

अध्यतन्त्राः क्षियः कार्याः पुरुषैः स्वैर्दिवानिशम् ।
विषयेषु च सज्जन्त्यः संस्थाप्या भास्मनोवशे ॥ ९ ॥ १
पितारक्षतिकौमारेभतीरक्षति योवने ।
इसन्ति स्यविरे पुत्रा न ज्ञी स्वातन्त्र्यमर्हति ॥ ९ ॥ २
कालेऽशानापितावाच्यो वाच्यशानुपयन पतिः ।
मृते भर्तरि पुत्रस्तु वाच्यो मातुररक्षिता ॥ ९ ॥ ४

The females should always be kept under control by their own guardians. In pursuits to which they are too much addicted, they should be kept under guidance. Manu IX. 2.

During the Knumari state (before menstruation) the girl should be protected by the father, in youth, by the husband, and in old age, by the sons; women should never be kept in unprotected state. Manu IX. 3.

If the daughters are not given (in marriage) in time (before menstruation) the father is blameable, the husband too is blame-

able if he does not procreate at the menstrual period (i. e. within the 1st 16 days of menses avoiding the forbidden days) the son is blameable if he does not protect his mother after the death of her husband. Manu IX. 4.

From the above it is clear that the Hindu think that the females should always be kept under restraint and that the exercise of the authority of such restraint and the period of its exercise is laid down as above noted, and that if the person having such authority neglects to use it properly incurs sin. This fear of incurring sin by the father for not marrying the girl in time (before menstruation) has worked so much upon the mind of the people that disregarding the other injunction "पितारक्षाति कौमरे" "the father protects the daughter in girlhood" they give their daughters in marriage in the child state whereby they are subjected to premature child birth in the hands of husbands who are as yet students and are therefore unwise and have no control over their passions. The result of such union is that the child girl and the husband suffers by the wife giving birth to children before maturity.

Here is a very delicate point at issue: The father becomes liable to sin if he detains the girl after puberty and the husband incurs sin if he omits to have intercourse at the menstrual period and it has thus become the settled custom to give daughters in marriage before their puberty. This custom was not productive of any evil when everything was allowed to have its natural course, so that first of all the husbands were allowed to benefit themselves by developing in themselves physical, intellectual moral and spiritual natures and then by handing over to them the guardianship of the girls, the fathers satisfied themselves that they had placed their charge under a competent guide and that there was no danger to the girl's health and morality by any unwise action on the part of the husband. But times have altered, we cannot now get proper bridegrooms and instead of having healthy, righteous, dignified, self-controlled wise bride-grooms we have the lean, weak-brained over-crammed, degenerated university boys

who unable to manage for themselves are put in charge of girls whom they are quite incompetent to protect and what is more shameful, instead of taking upon themselves the protection of the girls they take shelter under them by demanding from their father an exorbitant dowry in hard cash (thereby depriving the girl of her legitimate ornaments, or demand it in monthly instalments) as a help to enable them to prosecute their studies, which should have been finished before such connection was entered into at all. This premature marriage is the cause of several sufferings in the middle class men.

It is now for us to decide either to follow the shastric saying :— “ better that the girl should remain unmarried after puberty than that she should be given over to one devoid of merits ” IX. 89, or I should say possessed of false merits, for fear of the blame of not handing over the charge in time to give over girls to one who has neither courage, ability, character, wisdom or spirituality, (which should make him a fit bridegroom) but whose only qualification is that he is a well-crammed university degree-holder fit better to be taken care of than to be sent out into the world to earn his own livelihood and to do his share of work in the divine mission in this *Karma Kshettra*, field of action. If you prefer the latter I have nothing to say but if you prefer the former, have courage to turn your eyes to the teachings of the Shastras, be ready to take the odium of the illiterate and the conservatives on yourselves and try to convince the fallen society that you respect it better by opposing it in the carrying out of its foolish ideas than by slavishly following its crude injudicious notions, taking care of course that in your zeal you do not exceed the bound and fall into the opposite vice of *late marriage* of the Western Society. Try to preserve the golden mean wherein lies peace and prosperity. With this I leave this subject to the consideration of the wise and those who are ready to bear the heat of the conflict that must necessarily follow upon such an attempt.

**FINANCIAL STATEMENT FOR THE MONTH OF
JANUARY 1901.**

	Balance of Receipts.				Expenditure.				Balance,				
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
General Fund...	7431	4	10	578	5	0	8009	9	10	1108	0	9	
Building Fund...	2262	9	3	852	0	0	3114	9	3	1669	6	9	
Suspense { Deposit	1026	8	0	113	9	0	1140	1	0	...	1140	1	
Accounts. { Advance.	1862	11	0	1186	5	0	-726	6	0	123	0	0	
E. S. T. Fund...	65	8	0	45	0	0	110	8	0	...	110	8	
Central Hindu College Fund.	132	0	0	115	0	0	247	0	0	...	247	0	
C. H. C. Maga- zine	...	...		60	0	0	60	0	0	...	60	0
Total	...	9055	3	1	2900	3	0	11955	6	1	2900	7	6
											9054	14	7

J. N. BANERJEE,
Accountant.

:-:0:-

GENERAL FUND ACCOUNT FOR JANUARY 1901.

:-:0:-

CASH ACCOUNT.

1. Annual dues from Branches ...	104	0	0	Salary	...	165	15	9
2. do. from Unattached members ...	37	0	0	Vernacular Work	...	20	0	0
3. Entrance fees from Branches ...	267	8	0	Travelling Expenses	...	303	10	0
4. do. from unattached members ...	30	0	0	Postage, Telegrams &c...	...	20	8	3
5. V. P. Commission ...	0	2	0	Stationery	...	2	2	6
6. Donation to the Sec- tion ...	15	0	0	Miscellaneous	...	6	1	0
7. do. to the Conven- tion ...	10	0	0	Lighting	...	9	3	8
8. Subscription to Pras- nottara ...	17	15	0	Boarding Charges	...	16	8	0
9. Boarding Charges ...	44	4	0	Garden Charges	...	49	6	9
10. Miscellaneous ...	5	8	0	Printing	...	219	10	0
11. Contribution to Tra- velling expenses of Mrs. Besant ...	40	0	0	Contribution to C. H.				
12. Sale proceeds of gar- den Produce ...	7	0	0	College	...	250	0	0
Total Rs. ...	578	5	0	Convention Charges	...	44	15	0
Balance of last month... 7,431	4	10						
Grand Total Rs. ... 8,009	9	10						

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad	... 4 0 0	Deoghur	... 20 0 0
Aligarh	... 14 0 0	Jummoo	... 4 0 0
Bapatla	... 12 0 0	Muzaffarpore	... 4 0 0
Benares	... 2 0 0	Srinagar	... 6 0 0
Behrampore	... 4 0 0	Sivaganga	... 18 0 0
Bombay	... 2 0 0		
Calcutta	... 12 0 0	Total Rs.	... 104 0 0
Cawnpore	... 2 0 0		

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Mr. Solot Prem Shankar, Chin-dwara for 1901	... 3 0	Rai Siva Prasad Panday for 1901	... 3 0
M. R. Ry. A. Sundaram Mudaliar, Omalur for 1900	... 3 0	Mr. J. L. Page, Jacobabad for 1901	... 3 0
Babu Ashintosh Chatterji, Cuttuck for 1900	... 3 0	M. R. Ry. Lakshman Row, Saidapur for 1899 & 1900.	6 0
Mr. R. P. Varma, Narora for 1901	... 3 0	" Sundar Singh Majithia, Dumri Estate for 1901	... 3 0
Babu Banka Behari Dutt, Dattia for 1901	... 3 0		
" Dinanath Bhattacharjee, Jhenaidah upto 1901	... 7 0	Total Rs.	... 37 0

3. ENTRANCE FEES FROM BRANCHES.

Bapatla	... 65 0	Karachi	... 20 0
Bombay	... 10 0	Rangoon	... 5 0
Cawnpur	... 10 0	Sivaganga	... 52 8
Coimbatore	... 20 0	Srinagar	... 30 0
Deoghur	... 5 0		
Erode	... 30 0	Total Rs.	... 267 8
Jummoo	... 20 0		

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Thakur Parmanand Vithaldar, Bhavnagar	... 10 0	Sirdar Sundar Singh Majithia, Dumri Estate	... 10 0
Rai Siva Prasad Panday	... 10 0	Total Rs.	... 30 0

5. VALUE PAYABLE COMMISSION

6. DONATION TO THE SECTION.

X.	...	...	...	...	...	5 0 0
Krishnarpan	10 0 0
					Total Rs.	... 15 0 0

7. DONATION TO THE CONVENTION.

Mr. Pranjivan Das Udhabji	10 0
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8 SUBSCRIPTION TO PRASNOTTARA.

Mr. Ac. Mc. Neal, U. S. A. ...	2 15	Mr. K. N. Dvivedi, Mombasa. ...	6 0
Mrs. L. Randal ...	6 0		
Dr. D. N. Bose, Benares ...	3 0	Total Rs. ...	17 15

9. BOARDING CHARGES.

Babu Ganga Prasanno Ghose, Motihari ...	1 0	Misses Davies, Lahore ...	10 0
M. R. Ry. C. Sambia Chetty ...	1 0	Babu Surendranath Chakravarty, Benares. ...	5 0
Mr. S. G. Pandit, Ahmedabad. ...	5 4		
„ M. D. Panday, Bombay ...	15 0		
„ Narayana Maushik Joshi. ...	2 0		
M. R. Ry. T. Sheshachula Row, Bezwada ...	5 0	Total Rs. ...	44 4

10 MISCELLANEOUS.

Mr. R. Ry. C. Sambia Chetty for servants ...	0 8	Mr. K. N. Dvivedi, Mombasa	
Babu Nagendranath Bose, Calcutta, (Private) ...	1 0	Price of Photos ...	4 0
		Total Rs. ...	5 8

11. CONTRIBUTION TO TRAVELLING EXPENSES OF MRS. ANNIE BESANT.

Babu Sat Cowri Mukerji, Monghyr	40 0
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12. SALE PROCEEDS OF GARDEN PRODUCE.

Fern Khatik, Benares, Price of Guava crop, (last instalment) ...	7 0
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BUILDING ACCOUNT FOR JANUARY 1901.

CASH ACCOUNT.

Donation ...	852 0 0	Furniture ...	1,005 12 0
		Muj Matting ...	154 7 9
		Two black marble Tablets. ...	19 0 0
		Other Expenditure ...	490 3 0
Total Rs. ...	852 0 0	Total Rs. ...	1,669 6 9
Balance of last month ...	2,262 9 3	Balance in hand ...	1,445 2 6
Grand Total Rs. ...	3,114 9 3	Grand Total Rs. ...	3,114 9 3

DONATION.

Rao Sahib Venaik Row Paind-say, Benares ...	150 0	Babu Ganga Prasanno Ghose, Motihari ...	5 0
Pandit Pyari Lal, Nagpore ...	25 0	Pandit Adityaram Bhattacharji, Allahabad ...	10 0
„ Ganesh Gopal, Ahmed-nagar ...	10 0	Babu Baroda Prasad Bose, Baidyanath ...	20 0
Babu Dinnath Bhattacharji, Jhenaidah ...	5 0	Babu Bejoy Keshav Mitter, Jhenaidah ...	25 0
Mr. F. T. Brooks ...	10 0	Rai Pyari Lal, Delhi ...	100 0
Babu Nandalal Bhattacharji, Motihari ...	5 0	Mr. M. D. Shroff, Bombay ...	51 0

Pandit Chedi Lal, Benares...	50 0	Mr. Balkrishna Das, Delhi	10 0
Mr. K. Venkatanarasiah, Sar- vasidhi	5 0	Ludhiana T. S. thro' Dr.	
Mr. K. Dakshina Murti, Sar- vasidhi	5 0	Balkrishna Kaul, Lahore.	10 0
Babu Narendra Nath Basu, Calcutta	100 0	Sangrur T. S. thro'	10 0
M. R. Ry. Narayan Mausuk Joshi, Ahmedabad	5 0	Srinagar T. S. thro'	10 0
Babu Lalit Mohan Mullik, Calcutta	50 0	Pt. Sham Sunder thro'	5 0
" Sarat Chandra Deb, Cal- cutta for '98 and 1900 ...	10 0	Pt. Avatar Krishna Kaul through"	5 0
" Surendranath Dutt, ...	10 0	Berhampore T. S.	20 0
" Abinash Chandra Banerji, Baidyanath	20 0	Babu Siva Shankar Shahai, Bankipore	5 0
" Nava Krishna Roy, Ranchi	5 0	" Haran Chandra Deb, Cawnpore	39 0
		Dr. Bhulabhan Mohan Ganguly.	2 0
		Babu Iswar Saran	50 0
		Muzaffarpur T. S.	10 0
		Total Rs. ...	852 0

DEPOSIT.

Mr. S. G. Pandit, found in the room occupied by Mr. Gostling	5 0	Coimbatore T. S., E. fees of Mr. L Nanjeppa Chattiar ...	5 0
Mr. M. D. Shroff, Bombay donation to "Poor Relief Fund"	25 0	" T. M. Sundaram Pillai, Erode	15 9
Babu Nafar Das Roy, Ber- hampur	6 0	Sivaganga T. S.	4 0
Babu Lalit Mohan Mullik, Cal- cutta. Payable to the Ma- nager T. P. S.	16 0	C. Sambia Chetty, Mylapur.	17 0
		Rangoon T. S.	20 0
		Total Rs. ...	113 9

**FINANCIAL STATEMENT FOR THE MONTH
OF FEBRUARY 1901.**

	Receipts.	Total.	Expenditure.	Balance.
	last month.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.
General Fund ...	6901 9 1	864 1 3	7765 10 4	1266 5 4½
Building ,,	1445 2 6	328 0 0	1773 2 6	1394 10 1½
Suspense { Deposit	1140 1 0	226 7 0	1366 8 0	46 9 0
Accounts. { Advance.	849 6 0	524 3 0	-325 3 0	100 0 0
E. S. T. Fund ...	110 8 0	20 0 0	130 8 0	75 0 0
C. H. College ...	247 0 0	137 8 0	384 8 0	145 0 0
C. H. C. Magazine	60 0 0	20 0 0	80 0 0	62 0 0
Total	...9054 14 7	2120 3 3	11175 1 10	3089 8 6
				8085 9 4

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR FEBRUARY 1901.

CASH ACCOUNT.	
Annual Dues from Branches.	249 0 0
from Unattached	
members	48 0 0
Entrance Fees from Bran- ches	376 8 0
Entrance Fees from Un- attached members	85 0 0
V. P. Commission	0 2 0
Donation to the Section	30 0 0
Subscription to Prasnottara.	34 15 0
Boarding Charges	39 8 3
Miscellaneous	1 0 0
Total Rs.	... 864 1 3
Balance of last month	... 6,901 9 1
Grand Total	... 7,765 10 4
Total Rs. ... 1,266 5 4½	
Balance in hand ... 6,499 4 11½	
Grand Total Rs. ... 7,765 10 4	

I. ANNUAL DUES FROM BRANCHES.

Bansbaria	... 4 0	Ludhiana	... 2 0
Barakar	... 5 0	Molkolmuru	... 14 0
Berhampur	... 12 0	Periyakulam	... 4 0
Bhavanagar	... 24 0	Sivaganga	... 10 0
Calcutta	... 6 0	Surat	... 56 0
Coconada	... 2 0	Tanjore	... 4 0
Hyderabad	... 50 0	Tirupati	... 4 0
Karachi	... 46 0		
Lahore	... 4 0		
Lucknow	... 2 0		
		Total Rs. ... 249 0	

II. ANNUAL DUES FROM UNATTACHED MEMBERS.

Mr. D. D. Writer, Tiplinghat for 1901	3 0	Lala Dwarka Lal, Lahore for 1901	3 0
Miss M. G. Davis, Lahore for 1901	3 0	Moulavi Mohamad Hosain, Etah for 1901	3 0
Nawab Zulfiqarali Khan, for "	3 0	Mrs. Sonabai Sorabji Dosabhai, Bombay for 1901	3 0
Mr. D Merchant, Rajkot for 1900 and 1901	6 0	M. R. Ry : S. Madhava Chariar Arantangi for 1901	3 0
" Fardanji Merwanji, Karachi from 1898 to 1900	9 0	Mrs. Jehangir Sorabji, for 1901	3 0
M. R. Ry : K. Narayana Row, Bengalore for 1901	3 0		
" D. Bala Krishnayya, Kadiri for 1900	3 0		
		Total Rs.	45 0

III. ENTRANCE FEES FROM BRANCHES.

Aska	90 0	Periyakulam	2 0
Berhampur	60 0	Rangoon	10 0
Calcutta	10 0	Sivanganga	12 8
Deoghar	5 0	Sompet	55 0
Hyderabad	15 0	Surat	10 0
Karachi	50 0	Tanjore	20 0
Lahore	22 0		
Lucknow	10 0	Total Ra.	376 8
Ludhiana	5 0		

IV. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Miss M. G. Davies, Lahore	10 0	Moulvi Mohamad Hosain, Etah.	10 0
Mr. H. Mahadeva Iyer, Trichinopoly	10 0	Babu Bhupendranath Sanyal	5 0
Nawab Zulfiqarali Khan	10 0	M. R. Ry : S. Madhava Chariar Arantangi	10 0
M. R. Ry : Krishnarao Ganesh, Kathiawar	10 0	" M. Subramania Pillay	10 0
Lala Dwarka Lal, Lahore	10 0		
		Total Rs.	65 0

V. V. P. Commission ... 0 2 0

VI. DONATION TO THE SECTION.

Babu Mahesh Chandra Bose, Pingla Sanatan Dharma Sabha	10 0	Krishnarpan	10 0
Mr. N. H. Cama, Nander	10 0		

VII. SUBSCRIPTION TO PRASNOTTARA.

Babu N. C. Chatterji, Seoni Chappra	3 0	Mrs. Helen J. Dennis, Chicago.	9 1
Mr. O. W. Sanders, New-Zeland.	16 14		
Mrs. Florence Allen Taylor Boston Lodge	6 0	Total Rs.	34 15

VIII. BOARDING CHARGES.

Babu Jamini Kanta Guha, Benares		... 12 1 9
" Kristo Chandra De, "		... 22 2 6
" R. P. Varman, Narora		... 3 0 0
" Ganga Prasanno Ghose, Matihari		... 2 4 0

Total Rs. ... 39 8 3

IX. MISCELLANEOUS.

Dacca T. S., Telegraph Pass for Reply		... 1 0 0
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BUILDING ACCOUNT FOR FEBRUARY 1901

Subscription	... 328 0 0	Ganesh Singh, con- tractor	977 14 0
		Minor Expenditure	416 12 14
Total Rs. ...	328 0 0		
Balance of last month. 1,445 2 6			
Grand Total Rs. ...	1,773 2 6		

Total Rs. ...	1,394 10 11
Balance in hand ...	378 8
Grand Total Rs. ...	1,773 2 6

DONATION.

R. P. Kamat, Bombay ...	51 0	Sympathizers of Mohni	
Balavantrao P. Oza, Bhav- agar ...	25 0	Village	3 0
Bejoy Keshab Mitra ...	10 0	Do. Timberva ...	2 0
Babudur Suraj Narayana, Mansurnagar ...	25 0	Do. Delalva ...	2 0
R. Ry : T. P. Venkate- swaralu, Cocanada ...	1 0	Do. Vijalpore ...	2 0
Iqbal Narayana Gurtu, Cawnpur ...	10 0	Mr. Sitaram Jeram Borutkar,	3 0
Surat T. S. ...	101 0	Dhondo Moreshvar Ra- nade ...	2 0
R. B. Lalabhai Pran- vallabh Das Parekh ...	11 0	Chandu Lal Dhiraj Lal	2 0
R. B. Bishnu Hari Shikri.	10 0	Daru	2 0
S. Madhuvachram Bal- achram Hora ...	10 0	Girdhar Lal Nanan Das	2 0
Nagin Das Janina Das		Multani	2 0
Khandiwala ...	10 0	Umiaraun Rajabhai Ma- jinudar	1 0
D. J. Edal Behram ...	5 0	Cooverji Rustonji Na- navati	1 0
R. B. Jagannath Ichha- ram ...	5 0	Pirojsha Dinsbaji ...	1 0
Virsukhram Jevachram		Cooverji Navroji Baxi ...	1 0
Hora ...	5 0	Bhagvandas Thakurdas.	1 0
Sympathizers of Talodra		Bhimblui Lalbhai Desso,	1 0
Village ...	4 0	Small payments	1 0
		Dharampur T. S.	1 0
		Hyderabad T. S.	15 0
		Total Rs. ...	828 0

ACCOUNT OF DEPOSIT.

	Rs. AS. P.
R. Ry : V. Sundaramaiyer, annual dues of Mr. H. Mahadeva Iyer, Trichnopoly	2 0 0
" M. S. Sauhara Iyer, Sivaganga T. S. 3rd instalment of Entrance Fees of Mr. S. R. Venkatarama	1 0 0
" A. C. Kannan Nambia, Pattokota	15 7 0
Mr. P. P. Thakkar and Sons, Bombay on behalf of Pranjivan Das Udhaoji	200 0 0
R. Ry : R. Jagannath Iyer, 1st Instalment of the Entrance Fees of Mr. Chitragar Mallapa, Molkolmuru T. S. ...	3 0 0
Babu Rajkumar Roy, Calentta T. S. Annual Dues of Babu Rajendranath Biswas and Jogendranath Mitra @ 2/- each and Re. 1 on account of part payment of Entrance Fees of Babu Rajendra Nath Biswas	5 0 0
TOTAL RS. ...	226 7 0

THE THEOSOPHICAL SOCIETY

—:—

The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

TRANSLATIONS OF THEOSOPHICAL BOOKS.

Kaleed Sarra Hakeakat—in Urdu	—By Babu Purnendu Narain Sing, B. A.
	LL. B. Bankipur.
Resalai Ilm Muknatesi, (Magnetism.)	Do. By Dr. Ramji Mal, Mathura.
Golzar Theosophy, (What is Theosophy)	Do. By Babu Abinash Chandra Biswas, Ludhiana.
Khed Theosophy, (Key to Theosophy)	Do. By B. K. Laheri, Ludhiana.
Char-Chancan (Theosophy)	Do. By Pandit Sundernarain, Furuakabad.
Gool Dustey Khayal,	Do. By Rai Bishamber Nath, Ludhiana.
Adhyatmik Chikeths a, (Mesmerism)	Do. By Babu Abinash Chander Biswas, Ludhiana.
Makhzan Israr Theosophy, (Seven Principles of man)	Do. By Rai Barada Kanta Lahiri, Ludhiana.
Chitra Gupta Prokas,	Do. By Balmakunda Varma Sumba.
Kheval (Dreams by Lead-beater).	Do. Translated by Amba Pershad, Moradabad.
Means of India's regeneration by A. B.	Do. Translated by Babu Devi Dayal, Delhi.

We are glad to notify that the following translations have been undertaken.

Ancient Wisdom ... in Guzrati by P. H. Mata	and is being published.
Avatar ...	the translation has been finished.
Nal Daman (The Voice of the Silence, translated by B. A. C. Biswas, Ludhiana.	
The Place of Peace—in Guzrati—by Mr. N. M. Desai.	
Comments on the Light of the Path	Do.
Theosophy in Every Day Life	Do.
Meaning and use of Pain	Do.
The Invisible Helper	Do.
The Path of Discipleship	Dinshaw Dadabhai Dardi.
“Dharma”	Do.

Further List will be published hereafter.

Intending Translators of Theosophical books will do well to consult with the following gentlemen who have been appointed *convener* for the subjects noted below.

Babu Harendra Nath Dutt—for Bangali—139, Cornwallis Street, Calcutta.
Babu Raghunandan Prosad Sarina—for Hindi—Zamindar, Mahanadip.

Via Silo, Mozufferpor.

Mr. R. P. Kamat	... for Guzrati, Bombay.
Prof. Suraj Bhan, B. A.	... for Urdu, Lahore.
Mr. Ram Chender Row	... for Telugu, retired Sub-judge, Gooty.
Mr. Narayan Swamy Iyer,	for Tamil, Provincial Secy., Adyar.



THE PRASNOTTARA.

Vol. XI. }
No. 4. }

APRIL 1901.

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THE HEAD QUARTERS OF THE INDIAN SECTION I. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

Subscriptions for non-members of the Theosophical Society in advance:—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4. 4 d. or 12 c. each.

Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4. 4 d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendrarnath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

Non-delivery :—Members and subscribers are requested to intimate to us within a month of its issue if it has not reached them, so that we may enquire about it and send a duplicate copy, if necessary, before the number is exhausted.

Circulation :—It has a monthly circulation of over 3000 copies in most parts of the world.

Advertisement :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

RATES FOR ADVERTISEMENT.

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THE PRASNOTARA.

Vol. XI
No. 3. }

BENARES: APRIL, 1901.

{ Serial
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DEPOSITS.

Members and Secretaries of Branches are requested to enquire immediately if any money sent or paid by them in the month of December has not yet been acknowledged in the Prasnotara. There is some money lying with me in deposit, but which I could not acknowledge as the advice was not forthcoming. I shall be much obliged by such enquiry.

DHANA KRISHNA BISWAS,

Assistant Secretary.

NEW BRANCHES.

We are glad to announce the formations of the following Branches :—

NAME	DATE	OFFICERS
Karkul	... 20-3-1901.	... M. Babu Rao, Sub-Registrar.
Parvatipur	... 22-3-1901.	... O. V. Jagannath Sastri, Secretary.

Both the Branches were established at the exertions of Bro. K. Narayan Swamy Aiyar.

THE WHITE LOTUS DAY.

Secretaries of Branches are requested to note that the 8th of May is the day of demise of our revered H. P. B. That the anniversary is to be celebrated on that day by the Branches in the way they think best, and we also except to have reports of such celebration from the Branches.

ANNUAL DUES.

Owing to our being short of hands for the present, we cannot issue the V. P. receipts for annual dues as intended. We therefore request our Secretaries and unattached members to send their annual dues as soon as possible.

HISTORY OF THE BRANCHES.

As we intend keeping in this office a complete record of the History of the Branches, the Secretaries are requested to supply us with a brief history of their Branches from the very beginning, noting the names of office-bearers, the progress made, and the strength of the Branch, during each year.

We are glad to welcome our dear Sister Miss Edger to our Benares home after her long and very effective tour in the Punjab and the Bombay Presidency ; she is a great acquisition to us.

THE HOT WEATHER.

The dull season is coming, the oppressive heat will slacken our energy and we cannot except even half the work from our officers here during the time.

Most of the active resident members are intending going up to the Hills, Mrs. Besant with the Joint General Secretary and Mrs. Lloyd intends going to Cashmere. Dr. Richardson, Mr. Banbery and Mr. Thirlwall also intend going to some Hill stations. So the Head-Quarters will be deprived of much of its activity.

FAMILY QUARTERS.

Two of our family quarters are ready, one is occupied by our steward and the other is let out to Babu Trilhara Charan Bhattacharjee who is occupying this house awaiting the completion of his own in the Head-Quarters ground, sanctioned by the Convention. These Family Quarters will be a great help to the members wishing to come here with their family, as well as, a source of income to the Section, by which the cost of repairs will be met.

THE PLAGUE.

Owing to prevalence of plague in these Quarters, the C. H. College was closed, but we are glad to inform our members, that by the grace of our Masters all the resident members in the Head Quarters ground are in perfect health and that they are not at all scared by the dreadful havoc made by the Plague all round.

PROCEEDINGS OF THE CONVENTION.

(Continued from Page 61.)

Mr. Keightley :—" I shall now ask our Provincial Secretary Rai Barodakânta Lahiri to say a few words of his work in the Punjab."

Rai Baroda K. Lahiri then said.

" Dear Brothers, we are in this hall, the hall of the Indian Section with H. P. B. the great spiritual teacher who gave us the light, who took us from darkness. There is that big portrait of her, and she hears every word that we speak and she knows every thought and therefore we stand before her angust presence. Every brother should bear ever in mind that it is not a small thing to 'have that blessed portrait before his eyes. Yesterday I was so much pleased to hear the words of Brother Nârayanaswâmy, that it struck my heart, that each and every one of us should take some energy from him and try to do our work with greater strength and force than we have been hitherto doing.

Owing to a mistaken idea that got into people's mind, connecting the T. S. with Buddhism, Theosophy has not made so much progress here as in the South. But the time has now come when we should show some self-sacrifice. Mere talk will not do now. We have had enough of this. Now the time has come, for real work with the revered teachers at our back and President-founder to help. We shall never get such opportunity again.

Now about Punjab. I tell you that Punjab is a very fine field for Theosophic progress. It is still somewhat backward in education, but we have got good materials there and I think we shall find that Punjab will not only progress very much in Theosophy, but that it will show practically what we have been thinking. Mrs. Besant's last visit to Jammu, Lahore and Faridkote created a good deal of interest there. My Brother and co-worker Dr. Balkeishna Kaul has done much and is still doing much for the

cause. He has also done much for the College. He has sent about 50 thousand Rupees for it. Then we have got brother Jagannath who has devoted his life to the cause. He was working hard in the famine and was helping the dying, a work which very few persons would do. Then our Brother Sawan Mull, has taken as his duty to go round villages and spread Theosophy among the villagers. He has succeeded in creating sympathy for Theosophy among the villagers and the time will come when every village in the Punjab will hear the blessed name of Theosophy and H. P. B."

Babu Purnendu Narain Sinha then spoke on behalf of Behar.

Dear Brothers, I do not think I have much to say as to the work in Behar. There have been several branches five of which were founded by Countess C. Wachtmeister and Rai B. K. Lahiri during their last year's tour. They visited Dumraon, Buxar, Bettia, Siwan and Mokhama, establishing new branches in each of them, and reviving the Branches at Monghyr and Jamalpur. Some of the branches are very active and some dormant. There are some sincere workers. Some of them do their work quietly, there is not much fuss in them and there are many devoted members. I might just name one or two--Babu Raghunandan Prasad who has been doing very useful work in the north side of Ganga and Babu Baijnath Singh who has been working in the south.

Rai Saheb Ishwari Prasad then spoke on behalf of the Central Provinces.

Brothers, I don't want to take much of your time to speak of the sad account of famine--most shocking and heart-rending in its character. In the Central Provinces, I want something to be done. In 1885 when our Colonel went there, some branches were formed at Nagpur, Sewan, Chapra, and Hyderabad. But they are practically all dormant. It is a good field indeed. I would ask your sympathy to help us, so that we may be able to do better for we are so very few workers there."

Rai Pearce Lal, then read his report on the work in the N. W. Provinces

Then K. Narayanaswamy Iyer, taking the report for the Madras Presidency in his hand said :—

“ I have got the report in my hand, which I submit to the General Secretary. I shall take from it one or two points. I have already told you that many new branches about 9 in number have sprung up last year and several dormant ones revived. Another point I want to make is this :—

There are some buildings built by the Theosophical Society. As for example two temples one at Madura and the other at Shivaganga and a library of 3000 books has been founded.

The speaker then added some other salient points from his report after which the President Founder who was obliged to leave for Adyar next morning early on his way to America took leave of the Convention in the following words :—

“ Brothers! The time has now come for us to part. It is a joy to my heart to have seen all these dear and familiar old faces. I was delighted to have an opportunity of sitting with a group of veterans, in which the very oldest of the members of the Society should be perpetuated. There are constantly more and more people coming into the society and so I like to preserve the recollection of those who were the first on our side when I came here last. I felt great joy and emotion, because you are all associated in my mind with the presence of H. P. B. whose loss I still deplore. She was my companion and coadjutor, who made all sacrifices who bore the heaviest brunt of the battle. It is the greatest possible joy and comfort to think that I have been able to take a part in this work as an humble instrument. If I have done nothing better than this, still, I was at least her companion and still she stands out as a majestic figure which demands all our devotion. I have often protested against personal worship and hero worship; but still hers is a figure which requires always our devotion for the services she rendered to our race. I feel now at the thresh-hold of the second quarter of the century, that the Society was never so strong never so full of vitality as it is at the present moment. We have every prospect of success before us

during the coming century. It is possible, though not probable, that I shall be with you to preside again on that occasion the Jubilee of our movement. It is not an impossible thing, because we have men over a century old. We used to have in Madras one old gentleman who was more than a century old. It seems to me that I am going to be kept here. I am sorry I cannot vacate the place if any body wants it. I have tried three times to resign and retire, but I have been ordered to stop and work. So unless I am turned out I will not retire and then even I shall start another Theosophical Society as I shall have nothing else to do. So you will do better to persuade me to stop. You will never find a man who loves you more than myself. I feel towards you all and towards this Theosophical Society a peculiar sense of kinship, a relationship which is like blood-relationship. Every Theosophist is my brother and is near to my heart. I may say to you personally that throughout the whole of my tour I was followed by a current of good will and sympathy sent out by you which was of great use to me and the good wishes sent out to me by the members of the E. S. T. under the direction of the Head of the School helped me a great deal in my work. I have felt it everywhere. I am going now on a very very long tour of about 45 thousand miles round the world. I am no longer a young man. I am liable to accident. And it may be that my health may break down. There is nothing which could be more useful to me in this my journey than your good wishes and if you send them continually to me, I am quite sure that nothing untoward will befall me. Now as I realize it, there is no such thing as parting in this world. And I extend my hand to you as parting from one day to another. And we shall meet again and we shall work on from year to year. I wish every blessing may fall on you, as I am sure every blessing will follow me. Our Masters have no favourites. Their blessings fall on every one who deserves it. So I bid you farewell for the present."

Mrs. Annie Besant:—"Starting as you do to-morrow, on a long journey, we cannot let you go from Benares without voicing,

however feebly, our gratitude to you for five and twenty years of faithful service to the cause. And our earnest hope is that on your return to the land of your birth, you will meet with hearts there that will welcome you as heartily as we do here. It is a great thing to go back to your birthplace to stir again in American hearts the fire which you lighted there with H. P. B., five and twenty years ago. In bidding you farewell, we pray on you the blessings of the Great Ones, that they will give to you advice, insight to see what is best, courage to do what is best and that you may bring us back additions to the record of your services, when you return to us twelve months hence and when you greet us again at Adyar."

At 5 p. m. Mrs. Besant delivered her third lecture in the Central Hindu College on "Caste System."

At 8 p. m. Mr. Banbery, Head-Master of C. H. College, delivered an interesting lecture on "Visualisation as an art in teaching and in learning" which will appear hereafter in *Prasnottra*.

FIFTH DAY—29TH DECEMBER 1900.

Mrs. Annie Besant was elected unanimously to the chair.

Mrs. Annie Besant :—"Brother Upendranath is to lay before the meeting a subject of great importance. It needs your careful consideration.

Babu Upendranath :—"I have had several requests made to me by members of the Society to build houses for their own residence in the Society's compound. It is a matter very serious and important, so I don't think it proper to decide without this Convention. I think we might encourage building of that sort, but under conditions in which Society should not be the loser. I think if no proprietary right is claimed at all to the building and no hereditary interest is allowed, unless his son turns an useful Theosophist, the right may be given. If his son becomes a good Theosophist, he may live in the house built by his father or if not then the General Secretary might use it for any purpose he thinks proper.

The first request came from Bro. Sris Chandra Basu, and the second from Bro. Tridhara Churau Bhatta, both of whom are working very hard for our sacred cause. Tridhara Babu has been working for the College and also for the Society. He is going to devote to Theosophy the rest of his life. He will be a very useful member. If his example is followed by Sris Babu so much the better. But certainly under such conditions, as I have stated. But I should like to propose that such sanction be granted and rights given by some lawyers who should be appointed for the purpose."

Carried *nem-con.*

The following resolution was put by Babu Upendra Nath Basu seconded by Mr K. Narayan Swami Iyer, carried unanimously.

Resolved that this Convention authorises the executive Committee to permit members desiring to do so to erect houses for themselves upon the Society's land, upon such terms as may be settled by a Committee to be appointed for that purpose provided always that no proprietary or heritable rights of any kind shall be acquired by any member so building a house and that the plans thereof shall be approved by the General Secretaries.

Proposed by Babu Upendra Nath Basu and seconded by Mr. K. Narayanaswamy Iyer that Brothers Purnondu Narain Sinha, Mr. Bertram Keightley, Babu Upendra Nath Basu, and Pt. Parmesheri Dass be appointed a Committee to draft the necessary undertaking to be executed by members desiring to build houses in the T. S. compound under conditions aforesaid.

MR. KEIGHTLEY:—

"During the last year's Convention there were appointed two Committees for vernacular publication for Southern India. I should like to suggest that we might re-appoint those committees for another year and I should like to add to the list, for other provinces also."

Proposed and seconded that last year's Committee for Telugu and Tamil be re-elected and T. Rama Chandra Row and K. Narayanaswamy Iyer be elected conveners respectively. Carried *nem-con*

Mr. Keightley said "It is a very important matter and you should have committee of this kind for Bengali, Hindi and Urdu also. Last year we had appointed such committee but they appear to have done very little work, because no one is responsible. So I should propose that last year's committees should be re-elected and conveners be appointed for each language." Seconded and carried *nem-con.*

Proposed and seconded that Babu Narendra Nath Dutt be appointed convener for Bengali. Carried *nem-con.*

Proposed and seconded that Babu Raghu Nandan Prasad Sharma be appointed convener for Hindi in Behar. Carried *nem-con.*

Proposed and seconded that Ram Chandra Purushothama Kamat be appointed convener for Bombay. Carried *nem-con.*

Proposed and seconded that Professor Suraj Bhan, B. A. be elected convener for Punjab. Carried *nem-con.*

Mr. Keightley :—"I have one request to make, and that is when you return home, you will try and remind your friends, the writers of books, to kindly send us here any publication whether English or Vernacular, representing the work done by members. I find we have received practically only two or three publications while thirty or forty must have been published. So I request you each and all earnestly to be good enough to send us any new book so as to help us in keeping a record of T. S. publications. If local members will send us a copy of any publication which represents the activity of the Society and tell us what it deals with that will be of great help for us."

K. Narayanaswamy :—"I received a letter asking me what books to translate. I think it is better that statements should be shown in the Prasnotara as to the books that are being translated."

Mrs. Annie Besant :—"I am going to ask you to do your best during the coming year to spread among the young Indians around you the knowledge that we are publishing the Central Hindu College Magazine and that it would be a suitable Magazine for the boys to read. The subscription is only Rupee one, but we

have only 1350 subscribers. I know there are many who would like to have a magazine like that. If people will send us bright and short contributions they will be used. If those who are present here will take with them the notices and circulate them, then I think it will help much in making the magazine known. So I think of sending the Hand-bills by post to such Branches only as are not represented here. I wish to make it a really good, interesting and most widely-circulated magazine. The more help you give us in this, the better it is for the College."

K. Narayanaswamy :—" Will the members here undertake to take some copies ? "

Mrs. Annie Besant :—" Well, this you should do judiciously and sensibly. Because the number of copies we shall print in future will depend on January sale. So whatever number of copies you take, you must take on yourself the responsibility of paying off of the whole year's subscription for so many copies."

After this appeal had been made, 530 copies of the Central Hindu College Magazine were subscribed for on the spot.

Mrs. Annie Besant :—" It is now my duty to close this meeting of the Indian Section, to congratulate you on the good work done, and to express the hope that you may carry to your brothers who are not present here, something of the enthusiasm and fervour you have shown in this meeting. The Convention is really useful as it vivifies all branches of the Society that gather here. You who have come as delegates and represent branches, are really channels as it were through which life will pass over the whole of India and just in proportion as you make yourself true channels of that life, will be the strength of the Society during the coming year. We united here shall offer earnest prayer to the Gods above us and the great Rishis who protect the movement that They will give us such devotion that we may be able to serve Them rightly and properly. And I express the hope that we may meet next year in the south of India and that Convention may be as harmonious, as fervent, as useful, as this Benares Convention which I now declare to be closed."

After this Mrs. Annie Besant (Col. Olcott, being obliged to leave Benares the same morning for his "tour round the world," nominating Mrs. Besant to preside in the next meetings) called upon Babu Jagadish Chandra Chatterji to deliver his lecture on "India in the West."

Babu Jagadish Chandra then delivered most interesting lecture.

At 5 p. m. Mrs. Besant delivered her invaluable last lecture on "Womanhood."

At 8 p. m. Mr. K. Narayanaswamy Iyer delivered his lecture on "From Saguna to Nirguna."

STRAY THOUGHTS ON THE BHAGAVAD GITA.

III.—THE REAL AND THE UNREAL.

The very first step in the path of occultism—the very prelimary requisite without which the steep "razor path" may not be trodden at all—nay the very gate-way to the Path that leads to life and power is the deserimination between the Real and the Unreal, the Substance and the Phenomenon—the cognition and realisation of the Self in man, the Individual as being the one reality in the midst of shifting surronudings and changing circumstances. This realisation of the nature of the human Self as being divine in its essence and as such unaffected by the changes in the various vehicles—as the unchanging spectator (साक्षी) of the workings of Prakriti —this notion, though dim, hazy, and undefined, at the outset, of the distinction between the indestructible, permanent, individualised self in man and its food, the pleasures and pains of the personality is necessary ere the path of Wisdom and Bliss can be safely trodden. Without this realisation, even though dim and unconscious, man would go on identifying himself with his vehicles and their workings, considering these as part of his being and essential to his existence and consciousness.

Action cannot avail. For, by action, the inner I-notion is brought out into manifestation. The physical law of action and reaction holds good in all the planes of being and the I-notion which prompts actions is only accentuated and thus all actions have the only effect directly of rivetting the fetters of ignorance on the Ego--of accentuating the initial idea which led to the actions, just as in the physical planes, a thing is not moved by a force acting on its plane, so too, the actions which a man does with the idea of the physical personality as the centre from which these actions emanate and to which they converge, go directly to develop and feed the physical personality in the first instance. All motives of self improvement thus, in order, to be effectual have their being in the knowledge of the Ego and the non-Ego, and it is only when there is an awakening of the inner life, though faint may be its pulsations and unrecognized by the brain-consciousness, that external aid comes to be recognised as useful. Teachings in the Shashtras are useless, if the basis upon which they are built, is not existent, and lectures, sermons and homilies fall flat on ears as yet unable to discriminate between the eternal and the transitory. True progress means always an unfoldment from within; it is the adoption of the inner man to the world external--the harmony of the inner with the outer. How often do we hear lofty thoughts embodied in the Shashtras, fall glibly from envious lips without leaving any trace on the inner man? How often do we meet with Picknills and Micawbers and Malaprops in the field of religion with a good deal of text and authority yet reflecting nothing of these in the inner life?

The recognition of the phenomenal nature of things as opposed to the permanent centre of consciousness--of the permanent and unchanging ego as against the fleeting non-ego indicates to some measure the age of the soul. It is only when the Ego has exhausted to a large extent the pleasures and pains of the personality, when the Ego has realised that these pleasures and pains are evanescent in their nature like the Dead sea fruits beautiful to look at but ashes to the taste, when weary with the unceasing panorama of fleeting forces and ever-vanishing

forms, the soul pants for the reality within, when the strong vibrations of the external world have evolved the mind-body, now well stocked with experiences conflicting in their character and stimulating the Ego to find out the unchanging substance in which these experiences have their play, when the Ego waded out to seek for itself existence, consciousness and bliss in the phenomenal forms, sees the hollowness of things, that, the realisation of the true life becomes a possibility. The Ego mocked every way in its ardent search after the peace and seeking for life takes up forms which crumble in the touch or at best, shut out the life within from mingling with the life without. Repeated thirst for sensation, repeated fiery unrest which comes of its cravings followed by the blank void of satiation, if not positive pain, make the Ego fall back upon itself as the last resort. A vague idea of the immensity of life with the pettiness and limited nature of sensations gradually impress the soul and the obstinate questionings of sense and outward things, the fallings from us and vanishings of things, impress the Ego moving in a world yet unrealised—the blank misgivings, the dull satiety stimulate the quest after the reality. The Ego dimly feels that the peace and *Ananda* which prompted it to activity cannot be got outside in things, that existence and self-consciousness depend not on things. The world of forms which attracted the Ego now appears as unsubstantial of their fabric of dreams. Pleasures and pains appear as passing shows; *Swarga* even fails, for its pleasures comes to be recognised as impermanent.

Religion helps not, for actuated by strong desire for possession the Ego tries by religion and worship, by rituals and ceremonies, to hold things in the name of God. It worships it, undergoes penances, for getting and possessing things belong to the Non-Ego. Its religion is but a masked representation of self-seeking, and its God too, the mere externalisation of its own inner nature, fails it in this crisis. Weary, tempest tossed, the sport of every devious wind, hammered on all sides the intellect quickens and the man now awakes and wants to know the why and wherefore of things.

The out going tendencies which bring out and express the life of the Ego in the terms of matter and form, the *Kâma* which stimulates the desire to seek itself in external *Upâdhis*, helps however indirectly in the gradual manifestation of the Individual. The almost infinite expressions of this *Kâma* and attachment to forms, mistaking the broken images therein as the life, all help to feed the I-notion accentuating the duality of the Ego and Non-Ego muem and tuem. And as form after form perishes the inner life deprived of the strength and sustenance of the images created by the *Upâdhis*, is thrown back upon itself into the darkness of apparent non-being. But the thirst after the "I" which prompted the desires, remains and the Ego is forced by the very laws of its being—the very desire of attaining to the realisation of its own existence and bliss, to seek for the expression of its life in the very darkness. The mirror being broken, the very broken fragments each of them reflect the image. Thus we see that when the object on which our heart is fixed is broken we find ourselves in the first places in a state of acute anguish in the darkness. But ere long we seek to people this darkness, this utter void, with beings of our own creation and in the place of the object we hug the memory of it, and oft times cherish the very anguish, the very bereavement and loss seeking there to reflect ourselves. So is it why a bereaved mother lovingly dwells on the very idea of the loss of her only child and the very idea of misery, the memory of loss and suffering the very void of despair, serve as a vehicle wherein the ego seeks itself reflected. Truly pleasure and pain touch not even the fringes of the life of the Ego. Verily there is a vitality in poison and "thus the heart will break and brokenly live on." (Child Harold III. 32) and in the process one thing is gained, instead of the physical object the ego learns to reflect itself in the abstract idea of pain, loss and bereavement.

The multifariousness of the objects of desire have too similar effects. Directly they help in the development and enriching of mental and even higher bodies by furnishing them with materials of growth. Indirectly however their use is greater. The changing desires manifold as they are, "imprison the one I-notion within

their astramental forms" (Annie Besant's Karma) very often conflicting in their nature and object. Then conflicting forms share in the life of the ego and when rigid, shut out the reflection of the Ego—the life within—from the life without. They thus form semi-automatic lives, semi independent centres of consciousness in the field of consciousness of the one Ego. Thus every desire that a man seeks, confines a part of his life within its folds forming water tight compartments in the consciousness of the divine man. These rigid subdivisions of one life, very often conflicting in their nature, disturb the one uniform stable harmonised I-notion. Let us take a concrete example; let us conceive a man in whom the higher impulse of generosity and self sacrifice exist with, say, desire for name and power. Naturally that man's notion of the "I" varies with the changes of circumstances. If there is an object which can arouse the higher nature, our man becomes, unconsciously and in spite of himself, a hero, sacrificing his pleasures for the sake of others. But if the lower impulses attract, he becomes, similarly for the time being at least, identified with the personality. The I-notion which manifests when he is generous, rigidly shuts out the I-notion which comes into being when he is dominated by the lower impulses. Each of these notions, sharing as they do in the life of the Ego, are hostile to each other and the result is disharmony and pain and what is more the break of the one uniform consciousness and the Ego is thus forced to harmonise these jarring reflections and synthesising them by resolving them to a higher form. Evolution is one tale of the synthesising process. He is the gradual sublimation of the tiger and the ape in us for the manifestation of the more divine in us. The cultivation of virtues is also an example. So also the development of the higher powers of abstraction and analysis. After a time these very higher forms conflict and Ego gradually develops higher and higher points of union and more real harmony until it reaches its own being.

THE SAHA-MARAN SYSTEM OF THE HINDUS.

The word "Saha-maran" known in the west as immolation of the Satis, generally conveys to us a very horrid idea of burning alive of widows on the funeral pyre of their husbands' against their will, in order to get hold of the husbands property. It might be that before it was put a stop to by the generous Lord William Bentick, such an abuse might have become common, when the widows were either induced by religious hopes or were deceived or forced to be immolated with their dead husbands; and I fully believe that to have been the case. There is no doubt that it was a very cruel thing and for putting a stop to which, the Hindus are highly indebted to the British Government. But I think on that ground I cannot say that it was the sole motive which led the Hindus to adopt it; neither can I say that the practice was of a later introduction, for I see there are instances mentioned of it in the *Mahâbhârata*; and from a perusal of the description of some of them I think I shall be able to convince my readers that the above is not the sole motive of the most honoured practice of the Hindus, and that the want of the true knowledge of the practice that prevailed in the earlier days and the association of the horrid practice that grew out of it in later days, made its name so horrid and detested, that to think of it or to utter its name even, seems shocking to us; considering however that these feelings should not be associated with the old practice I give below the description of a real fact described in Chapters 125, 126, 127, of the *Adiparva* of the *Mahabharata*, wherein is described the Saha-maran of Mâdri with her Lord Pându. The story runs thus:—

According to the curse pronounced on Pându "That he should die whenever he should try to have sexual intercourse" while living in a state of *Brahmachâri* in the *Satasringa*, he once tried to approach Mâdri, his younger wife, and thereby suddenly met with his foreboded death. On seeing this Mâdri became very disconsolate and called for the eldest wife Kunti, while herself still in the embrace of her departed husband. When Kunti came and

saw this event she scolded Mâdri for her imprudent act and said that she herself being the eldest wife, would follow her departed husband, and that Mâdri should look after the children (Chap. CXXV. 25 and 26). To this Mâdri said that she was still clasping their lord and had not allowed him to depart. Therefore she should follow him. *Ibid.* 27.

This "not allowing the king to depart," has reference to life in the Etheric body, not in the dense physical, where the life was certainly not. This no doubt implies a power which was possessed by Mâdri but which is not known to us for the present. Then in the following slokas she gave her reasons why she herself should follow him in preference to Kanti. "The king came to her with the object of having intercourse. His desires were not sated, she therefore must follow him."

She therefore confidently enquired "if she should not go to the kingdom of Yama to satisfy him (28), for if she survived she would not be able to rearer all their children with equality, for failure in which duty sin would touch her (29), whereas if Kanti remained behind she would be able to discharge that duty properly. The king having sought herself with desire, he was obliged to go to the region of the dead (30). Therefore she deelared that her body should be burned with that of the king and entreated Kanti not to refnse her the permission for doing what was agreeable to her, and then giving her last directions to Kanti in Sloka (32,) she followed her lord who was placed on the funeral pyre."

From the last statement it would seem as if Mâdri went into the burning pyre of her husband, but from what follows it would be clear that after arranging for the discharge of her remaining worldly duties, she left her body by her own will to follow her husband, when there was not yet any physical pyre to burn them. This sentence is not quite dear, it cannot mean physical pyre, but may mean something in the super-physical.

When this happened the great Rishis of the palace held a coucil and thought that Pându having left behind his wife and sons to their care, it was their duty to take charge of his wife.

sons and dead body and his kingdom and thereby they considered their duty to him would be fulfilled. CXXVI, 3 & 4.

This clearly showed that the dead body of Pandu was not yet burned.

They therefore resolving to give the wife and children and also the dead body over to Bhîsma and Dhritarâshtra, determined to lead the sons of Pându to the city of Hastina. Then they immediately went with Pandu's wife, sons and the two dead bodies (of Pându and Mâdri-which were not yet burned as might have been supposed from Sloka CXXV, 33), and reached the palace where they were respectfully received by Bhîsma. One of them older in age, said that "steadily adhering to the path of the wise and the virtuous and leaving behind him these children, Pându went to the region of the Pitris. On the 17th day before this, the Pativrata Mâdri seeing him on the Chitâ or the funeral pyre (not a physical one) and being offered to the mouth of Vaishvânara, entered the same fire and went to the Pati loka." It is to be noted here that this Vaishvânara fire is not the funeral pyre but the Yoga fire. The Rishis said "Now their rites with respect to the next world should be done. (30, 31).

This is another misleading passage which seems to imply that their dead bodies had been burned. But the doubt would be removed if we read the following:—The Rishis again said "Let these two dead bodies and the wife (Kuntî) and the sons of Pandu, be received with the honour." (32)

It must be noted here that the translators, unable to reconcile the seemingly contradictory statements in (CXXV, 33. CXXVI, 32) have interpreted the "two dead bodies" as the "unburned portions of the bodies," quite overlooking the fact that no such ceremony had yet taken place, and that this was yet to be done; of course their mistake arose out of Sloka CXXV, 33. True there is a custom with the Hindus to take a portion of the unburnt body and to deposit it in some holy place, but in that case the portions are not called "dead body" but "Asthi" and that is never reburned. Hence if we read the following, the misconception will be removed.

ed. Dhritarashtra told Vidur to perform the funeral ceremonies of the King Pându and Mâdri in proper form, CXXVII, I. He gave orders for making arrangements also for the performance of the last rites of Mâdri by Kunti in such a way as would please her. He ordered Mâdri's body to be carefully covered that neither the sun nor the wind might see it. The priests went out of the city carrying with them the *Jâtagni* of Pându, fragrant with the scent of Homa-sacrifice for burning his body. Friends relatives and adherents wrapping it up with cloth, decked the body of the king with flowers of the season and sprinkled it over with various perfumes. They decked the hearse also with garlands and rich hangings. Then placing the bodies of the king and queen on a beautiful bier, decked out very brightly, they caused it to be carried out on the shoulders of men.

At last Bhîsma and Vibura came to a charming and holy wood on the Bank of the Ganges (16). There they laid down the hearse on which the truthful the lion-hearted and the pious king and his wife lay. Then they besmeared the bodies with all kinds of perfumes, and dressed them with country-made white cloth. With the new dress on, the king appeared like a living man, as if he were only sleeping on a costly bed. This clearly disproves the assumption that the Rishis brought only the unburnt portion of the dead bodies to Bhîsma and Dhritarashtra. The priests having finished the prescribed Peet karma, Vidura and Bhîsma burned the king with Mâdri. (22 and 23).

From the above we gather that the following events took

1. Mâdri detained her husband after his death. CXXV, 27.
2. She wanted permission to follow him; this permission was necessary, that her remaining duties might be done by others.
3. She handed over her duties with respect to her children to Kunti. The king being dead and gone her duty as a wife was gone. Having given her charge to Kunti she was free, if she could, to leave the body which had no duty to perform in this world.
4. Her object of leaving this body was not to relieve herself of the earthly sorrow, nor to enjoy any pleasure in the next world.

but to serve her husband in the next world where he went with unsatiated desire ; and to satisfy him in Kamaloka, the wife was willing to follow him even there. It is to be noted that this object may differ with different individuals, it may vary from company to Kamloka to that to the Devachan.

5. How was this to be done--by self-immolation ? This is called Shaha-maran which means dying together *i. e.* to die when the other person is dead. It does not mean Saha-Dâha or burning together, which takes place much later with respect to the dead bodies but not with respect to the person who dies voluntarily by her will power.

6. The burning of the dead bodies by the relatives according to the rites.

Hence the later and recent idea of Sati-Dâha has little connection with the old Hindu idea of Saha-marana. From the story above quoted it is clear that Saha-marana means the leaving of the body voluntarily by will power, and it cannot mean the burning of a living body, nor of a dead body, which is not a part of the duty of the Sati herself, but of her relatives after she has left off her body.

In order that a Sati may have Saha-marana or die together, she shall have do the following :--

1. The determination of the motive of the act.
2. Detention of the life of the departed in the Etheric body.
3. Getting permission of her superiors.
4. Disposal of her remaining duties.
5. Saha-maran, or dying at her will.

Now if the practice stopped here, there would have been no need of a legislation to put a stop to it, and there would have been none to blame such a practice but on the contrary if we could see one or two such occurrences at present, as a wife voluntarily leaving her body, to follow her husband, the civilized would have been struck with amazement at the devotion of the Hindu wife and could have formed a slight idea of the sacredness of Hindu

marriage, and we should not have been at all ashamed of such a noble self-sacrifice, the sacrifice not of any earthly thing but of the life itself to serve the dead husband in Kamaloka. But the glory of the Hindus seems to have set for ever, gradually one by one her spiritual powers are lost, and when wives could not leave their bodies in the manner described above, yet eager to win for themselves the honour of the Sati they tried (1) to make their body insensible to the touch of fire (2) to go on the funeral pyre (3) to invoke the fire to burn themselves with their husbands. This "invoking of the fire" is also a mysterious power unknown in the present. Subsequently when the above power was gone too, the body was made insensible by means of some drugs and then the ordinary fire was used. Lastly when there was neither the power nor the will to earn the renown, the covetous relatives induced and sometimes forced the child widows to enter the fire, to enable them to get hold of their property. And it was this last kind of horrid brutality which led the generous Lord Bentink to put a stop to this Sati Dāha, the burning of a (supposed) Sati which had no manner of resemblance to the Saha-marana the "dying together" of a Sati, the most heroic glorious and spiritual climax of the career of a Hindu wife.

Such is the old fact. Can any one, realizing in the least, the motive that impelled the wife to follow her husband, thinking of the power that was at the command of the Hindu Sati, and of the moral effect of such an act, can any one in his senses, find fault with the Hindus for their Saha-maran system? If we cannot form any idea of it we are at liberty, like the king of Siam to deny "Ice in frozen water." But here I have narrated a fact of Hindu history for the benefit of those who may be able to appreciate it and for the purpose of vindicating the old Saha-maran system of the Hindus. It is for the thoughtful readers to think what it was.

**FINANCIAL STATEMENT FOR THE MONTH
OF MARCH 1901.**

	Balance of last month.	Receipts.	Total.	Expenditure.	Balance.
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
General Fund ...	6499 4 11½	2171 0 6	8670 5 5½	351 2 4	8319 3 1½
Building , , ...	378 8 4½	752 0 0	1130 8 4½	964 12 2½	165 12 2
Suspense { Deposit	1319 15 0	42 0 0	1361 15 0	201 8 0	1160 7 0
Accounts, { Advance	-425 3 0	13 0 0	-412 3 0	25 0 0	-437 3 0
E. S. T. Fund ...	55 8 0	70 0 0	125 8 0	117 8 0	8 0 0
C. H. College ...	239 8 0	124 0 0	363 8 0	352 8 0	11 0 0
C. H. C. Magazine	18 0 0	46 0 0	64 0 0	62 0 0	2 0 0
Total ...	8085 9 4	3218 0 6	11303 9 10	2074 6 6½	9229 3 3½

J. N. BANERJEE,
Accountant.

—(O)—

GENERAL FUND ACCOUNT FOR MARCH 1901.

CASH ACCOUNT.

1. Annual dues from Branch	... 295 0 0	Salary	... 193 13 8
2. do. from Unattached members	... 48 0 0	Vernacular Work	... 20 0 0
3. Entrance fees from Branches	... 626 8 0	Travelling Expenses	... 50 0 0
4. do. from unattached members	... 53 0 0	Postage, Telegrams &c.	62 12 9
5. V. P. Commission	... 0 2 0	Stationery	... 3 0 6
6. Donation to the Sec- tion	... 818 0 0	Printing	... 100 6 0
7. do. to the Conven- tion	... 200 0 0	Furniture	... 386 8 6
8. Subscription to and sale of Prasnottara.	15 4 6	Boarding Expences	... 35 11 0
9. Boarding Charges	... 13 11 0	Garden	... 32 8 0
10. Sale proceeds of Gar- den produce	... 0 4 0	Contribution to C. H.	
11. Miscellaneous	... 1 0 0	College	... 50 0 0
12. Contribution to Tra- velling expenses of Mrs. Besant	... 100 0 0	Books and Publications	135 8 0
		Miscellaneous	... 1 10 5
		House Tax	... 52 10 6

Total Rs ...	2171 0 6	Total Rs. ...	351 2 4
Balance of last month ...	6499 4 11	Balance in hand Rs. ...	8319 3 1½
Grand Total Rs. ...	8,670 5 5½	Grand Total Rs. ...	8,670 5 5½

1. ANNUAL DUES FROM BRANCHES.

Amraoti	...	24	0	0	Midnapore	...	2	0	0	
Anantapur	...	10	0	0	Namakul	...	2	0	0	
Bombay—The Dharmalaya T. S.	...	2	0	0	Parvatiipore	...	7	0	0	
Calcutta	...	4	0	0	Patukota	...	14	0	0	
Chicacole	...	22	0	0	Rangoon	...	20	0	0	
Dharampore	...	26	0	0	Rayadrug	...	2	0	0	
Harur	...	10	0	0	Surat	...	12	0	0	
Jullundhur	...	22	0	0	Tindivanam	...	12	0	0	
Karkul	...	26	0	0	Tirukoilur	...	2	0	0	
Madras	...	10	0	0	Vizagapatam	...	24	0	0	
Malegaon	...	42	0	0		Total	...	295	0	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Babu Abinash Chandra					Sajawal for 1902 & 1903	6	0	0		
Bose, Pingla for 1901,	3	0	0		Mr. C. Subramainaiyer,					
Mr. Kai Khusro Sorabji,					Proddatur for 1900					
for 1901	3	0	0		and 1901	...	6	0	0	
Mr. Raja Gopala Charia,					Babu Shyamal, Etwahl					
for 1901	3	0	0		for Do.	...	6	0	0	
Babu Tineori Mukerjee,					Mrs. Edith O. Curtes for					
Rishra for 1901	3	0	0		1901	...	3	0	0	
Mr. Raja Gopalaiyer,					Mr. S. Sher Singh for					
South Travancore for	6	0	0		1901	...	3	0	0	
1900 and 1901					Dr. Chanan Singh for					
Mr. N. Venkatanarayana					1901	...	3	0	0	
Swami, for 1901	3	0	0			Total	...	48	0	0
Mr. Tokarsi Tri e anji										

3. ENTRANCE FEES FROM BRANCHES.

Amraoti	...	10	0	0	Parvatiipore	...	120	0	0	
Benares	...	10	0	0	Surat	...	10	0	0	
Calcutta	...	40	0	0	Tirupati	...	15	0	0	
Chicacole	...	90	0	0	Tumlook	...	20	0	0	
The Dharamdala T. S.,					Vizagapatam	...	134	0	0	
Bombay	...	10	0	0	Yellamanchili	...	15	0	0	
Karkul	...	130	0	0		Total	...	626	8	0
Kurnool	...	10	0	0						
Palghat	...	12	8	0						

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Mr. K. K. Sorabji	...	10	0	0	Mrs. Edith O. Curtes	...	10	0	0	
Babu Tineori Mukerjee,					Mr. Sher Singh	...	10	0	0	
Rishra	3	0	0		Dr. Chanan Singh	...	10	0	0	
Mr. N. Venkatanarayana						Total	...	53	0	0
Swami	...	19	0	0						

5. V. P. Contribution	0	2	0
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6. DONATION TO THE GENERAL FUND.

Mr. N. H. Cama, Nander	10 0 0	royalty on H. P. B.'s
" A. Nilkantha Satry	20 0 0	Books, I. Section ... 273 0 0
Babu Monohar Lal, Sangrur	5 0 0	A Friend ... 500 0 0
Krishnarpan	10 0 0	Total ... 818 0 0
Mrs. A. Besant, one third		

7. DONATION TO CONVENTION.

Sirdar Umran Singh, Lahore	...	...	100 0 0
Mr. D. Gostling, Bombay	...	...	100 0 0
		Total Rs.	200 0 0

8. SUBSCRIPTION TO AND SALE OF PRASNOTTARA.

Dr. Marshal Enfield, Clarinda	...	...	3 0 0
Mrs. Laura Raudel Chicago	...	...	6 0 0
Sale Proceeds	...	...	6 4 6
		Total Rs.	15 4 6

9. BOARDING CHARGES.

Mr. R. P. Varma	0 12 0	Mr. V. Venkatanarayana.	3 0 0
Babu Aghor Chandra Chat-terjee	10 2 0	Total Rs.	13 14 0

10. SALE PROCEEDS OF GARDEN PRODUCE.

Sale of Kanchan flower	...	...	0 4 0

11. MISCELLANEOUS.

President-Periyakulam T. S. A. Telegraph Pass	...	...	1 0 0
12. CONTRIBUTION TO TRAVELLING EXPENSES OF MRS. ANNIE BESANT.	...	Rs.	100 0 0

BUILDING ACCOUNT FOR MARCH 1901.

Donation	752 0 0	Messrs N. Dass & Co., Benares, part-payment for constructing the Delegates' quarters ...	200 0 0
		Jagannath Mistry for Messrs Crown & Co., Benares, for wood work of the Head-Quarters Building ...	539 12 6
		Purchase of Bricks for the Delegates' quarters	82 1 0
		Do. of wood, Stones &c., for Do. ...	69 10 3
		Labour ...	72 1 7½
		Miscellaneous ...	1 2 10
Total	752 0 0	Total	964 12 23
Balance of Last month,	378 8 43	Balance in hand	165 12 2
Grand Total	1,130 8 43	Grand Total	1,130 8 43

DONATION.

Babu Girishchandra		Hoshangabad	...	200	0	0
Kundu, Benares	2 0 0	Dr. Balkrishna Kaul,				
Prof. J. N. Unwalla,		Lahore	...	100	0	0
Bhavanagar	25 0 0	Kashi Tatwa Sabha, T.S.,				
Babu Asutosh Banerjee,		Benares	...	100	0	0
Sambalpur	25 0 0	Babu Devi Prosad, C. H.				
Mr. D. Gostling, Bombay	250 0 0	C. Boarding	...	20	0	0
Pandit Adityaram Bhat-		Mi. R. H. Mehta Do.	...	2	0	0
charjee, Allahabad.	10 0 0					
Mr. Munipat Das, Benares	10 0 0					
Vizagapatam T. S.	8 0 0					
Rai Sahib Iswari Prosad,						
		Total	...	752	0	0

ACCOUNT OF DEPOSIT.

Babu P. C. Mukerjee	1 0 0	Tirupetli T. S.	...	3	0	0
Durbnanga T. S.	1 0 0	Parvatiipore	...	10	0	0
Vizagapatam	22 0 0					
Vizianagaram	2 0 0					
		Total	...	42	0	0

J. N. B

* Since adjusted

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QUESTIONS.

1. It is said that the Desire Body also perishes within sometime after death. Is it to be assumed that the desires also perish with the Desire Body? If so, what then remains to cause rebirth or return to earth? If not, what is the difference between desires and Desire Body?

2. It is said that Genius is the effect of the occasional flashes of the Higher Manas or Budhi into the Lower Manas. It is also said that in all persons Budhi Tatva is the same, pure and divine, and does not vary according to personalities. Why are there different sorts of Genius manifested in the world?

3. Reason, intellect &c. are said to be the properties of the Lower Manas illuminated of course, by the rays of the Higher. Is there no reason or intellect in the Higher Manas? What are the distinctive attributes of the Higher Manas?

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THE THEOSOPHICAL SOCIETY

—:—

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

TRANSLATIONS OF THEOSOPHICAL BOOKS.

Ready for Sale.

Kaled Theosophy,		
(Key to Theosophy)	Do.	By A. C. Biswas, Ludhiana.
Gul Dusta Khayal,	Do.	By Rai Bishamber Nath, Ludhiana.
Makhzan Israr Theosophy,		Ludhiana.
(Seven Principles of man)	Do.	By A. C. Biswas, Ludhiana.

TRANSLATION UNDERTAKEN.

“Ancient Wisdom” in Tamil, by R. Sundra Rajam Esq.,
of Periyakulam,

UNPAID LETTERS.

Col. Olcott is extremely annoyed at being obliged to pay exorbitant double charges on letters sent him to America during the present tour, by persons who do not take the pains to find out what is the rate of letter postage between India and the United States. On such a letter, which contained a request for an entirely personal favour, there was a stamp of 1 anna, which was the proper postage for Great Britain, but to America it should have been $2\frac{1}{2}$ annas, and he had to pay on it 15 cents American money, or nearly 8 annas. When letters are thus addressed to persons who cannot afford to squander money a great injustice is done, and he asks friends in India who wish to write to him, or any other person in America, to put on a $2\frac{1}{2}$ annas stamp.



THE PRASNOTTARA.

VOL. XI.
No. 5.

MAY 1901.

SERIAL
No. 124.

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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Back numbers :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained therein. For answers bearing no initials the Editors are personally liable.

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Advertisement :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

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THE PRASNOTARA.

Vol. XI. }
No. 5. }

BENARES: MAY, 1901.

{ Serial
No. 124.

NEW BRANCHES OPENED.

CUTTACK :—9TH APRIL 1901.

President :—Rai Hari Ballabha Bose Bahadur.

Secy & Treasurers :—Mr. H. Dinshaw.

RAICHURE :—21ST APRIL 1901.

President :—Mr. M. Covasjec.

Secy & Treasurer :—Dr. M. Narsimulu, Civil Surgeon, Raichure.

YALLAMACHILI :—23rd April 1901.

President :—K. S. Kathandarama Iyer Esq.

Secretary :—K. Venkata Narasayya Esq.

BERHAMPUR, (Ganjam) :—30TH APRIL 1901.

President :—M. V. Chalapati Rao Esq.

Vice-President :—Rao Bahadur P. Gopal Rao Esq.

Secretary :—B. Viyyanna Pantulu Esq.

OBITUARY.

We are sorry to note the following deaths. 1. Jameetji Manchurji Mehta of Bombay. 2. V. R. Kuppaswami Mudaliar, of Dharampur. 3. N. Jog of Amraoti. 4. G. N. of Sudersan Charlu of Saidapet. 5. Ganpat Pandit of Buxar. 6. Dr. Behary Lal Ghosh of Brindabun. 7. T. M. Swarnam Pillay of Madnapallo. 8. M. Arunagom Pillay of Cuddalore. 9. Chhaganji T. Narasinghji of Dharampur. 10. Kanik Prabhakar Bhagwantrao of Dharampur. 11 Janki Ramaiah of Vizagapatam.

A STRONG CENTRE.

We are glad to notify that Lahore is going to be a very strong Centre of T. S. work. Our dear and much devoted sister Miss. Lilian Edger has selected the place for her permanent Head Quarters, wherefrom she will go about the Panjab to help the branches there, in their earnest and enthusiastic work.

CALL FOR ANNUAL DUES.

As the Summer Vacation is at hand we postpone the issue of V. P. Receipts, but hope Members and Secretaries will do their best to send their dues as soon as possible.

DONATIONS TO THE BUILDING FUND.

As we intend to take up our other building works soon, we request our donors to send their promised donations at an early date,

NEW ATTRACTIONS.

To make the Head Quarters much more attractive as well as to make it a healthy place of physical, mental and spiritual resort, arrangements are being made, so that the residents, neighbours and visitors may find it to be a welcome place for their recreation and enlightenment.

REARRANGEMENT OF BOARDING CHARGES.

It being found that the present rate of boarding charges is not sufficient to cover the actual expenditure and that the same kind of food is not suited to all, it has been arranged to fix the boarding charges at annas 8, and annas 12 per diem for 2nd and 1st class boarders respectively. Sweets, tea, fruits, biscuits and pankha coolies are to be supplied at the boarders' cost.

OFFICER'S REPORTS.

Rai Saheb Peare Lal.

He arranged with Mr. J. C. Chatterji to visit as many Branches in the N. W. P. as he could.

He in the month of April, visited Delhi, Alighar, Multan, Fateghar, Lucknow, Cawnpur. At Delhi at his exertions the members met at the house of Bro. Balkrishna Das, but the meeting was not a successful one ; at Alighar Bro. J. C. Chatterji joined him and explained the Law of Sacrifice with reference to some slokas of the Bhagavat Gita, the meeting was a very successful one. He remained there 6 days and tried to impress on the members "the nature of the soul and the means of its growth." Bro. Ram Prasad Varma is a gain to the Branch, although his duties prevent

him from being present at all the Branch meetings. The members were asked to devote sometime to the reading of Theosophical books. At Muttra he stayed 3 days and tried to infuse life and activity in the Branch. The Branch has a good library at the house of Pandit Rāmji Mal. In February last the Branch lost a very earnest member in the person of Pt. Jwala Prasad Jha. At Fatehghar he stayed for 3 days. Bro. Har Prosad is active, there are only two members in the Branch, Tulsidas' Rāmayana forms the subject of study ; but there are three other members who prefer to remain unattached. At Cawnpur he tried with the help of Bro. Prithvi Nath to raise some money for the C. H. C. but failed to do anything and then came back to Lucknow, where the Branch for want of a place of its own, holds its meetings at the house of Pandit Kanayalal. There he attended the Branch meetings and explained some Slokas of the Gita. He hopes that Bro. J. C. Chatterji may do something for the proper working of these Branches. He paid several visits to some of the members who complained that nothing is done to promote the 2nd and 3rd objects of the Society. It however was settled that Mahabharat should be read with some of the T. S. books and that the meetings should be made interesting by reading papers and holding discussions.

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R. JAGANATHIA.

Beginning from the 1st of February ending with the 16th of April he visited the following places. Malkolmarn, Rayadurg, Bellary, Hubi, Kurnegode, Guntakul, Raichure, Adoni ; of these he visited Bellary his native village four times during his journey to and from other places, and Guntakul thrice and the rest only once. The result of his tour is the formation of two Branches at Malkolmarn and Guntakul. During the tour he lectured on "Virtues" "Bhakti" "H. P. B." "Gnana and Vignana." "The Seven Principles of Man" "Concentration of mind," "Saguna and Nirguna Worship" "Theosophy" "Objects of the Theosophical Society" "The origin &c. of Theosophy" "Thought forms" "Bhagabat Gita" "The Duties of man" "Idol worship" "Forehead marks" "Hinduism" "Some Stories from the Purāns in the Light of Theosophy" "Charity" "Hindu Temples" "Col. Oleott." These lectures were impressive ; and the peculiarity of his work is that he works in harmony with the feelings of the masses and the owners of temples ; he also exerts for the enlightenment of the females. He informs that the Branches at Raichure and Guntakul will be great centres of T. S. activity.

ACTIVITIES.

Chapra.—submits report of the meetings held on the 14th and 21st April. "Gita," "Discourses on the Bhagvat Gita" by T. Subba Row were read and some religious discourses were held.

Chittore.—submits its annual report ending 31st March. The strength is 25, the weekly meetings were regularly held at a rented house, daily classes were held till the middle of May 1900. By the help of Bro. T. Ram Chander Row the Branch has arranged to hold its daily meetings at the place of the "Chittore Association" while the weekly meetings are held at the Branch's premises. The attendance in the daily meetings is 7, but that in the weekly, is 5. The Library contains all the important Theosophical publications numbering 225. The White Lotus day was celebrated. The Seven Manuals have been read, "Light on the Path" and "the Doctrine of the Heart" were studied. "The Ancient Wisdom" is being read. The work of the Branch is satisfactory. A Tamil translation of "Man and His Bodies" has been brought out, "the Ancient ideals in modern life" is being proposed to be translated in Telugu. The Branch was visited by T. Ram Chander Row who infused much life into it.

Coimbatore.—submits report for the 1st quarter. The Bhāgvatam is read and explained by Bro. T. Sadasiva Iyer. By turns weekly lectures are delivered by members, whereas weekly meetings are held at their private places by Bro. Thiru Venkata Swami Naidu, Ponu Swami Pillai and Bro. Pranjoti Chettier.

Cocanada.—elected its office bearers on the 24th February 1901. The Assistant Secretary holds "the Ancient Wisdom" class on four days during the week, as also another class for reading the Gita. The branch is now studying the Gita; four monthlies are subscribed by the Branch, the Library is poor, and is kept in the local Science School; four members have been removed from the branch book, two by transfer, one for non-payment of annual dues and the fourth for imprisonment, the strength is 14.

Harur.—submits report for quarter ending 31st March 1901. in the weekly meetings the discussions on Vedantic topics were held. The meetings of the Branch were not regular on account of the census work, but the Secretary hopes to show much progress in the next quarter. Strength, 7 members and 8 sympathisers. The Theosophical Review and the "C. H. C. Magazine" have been subscribed for.

Lahore.—reports for quarter ending 31st March, Sunday meetings are regularly held, average attendance 60, lectures on "The Future Races"

and on "Sacrifices," were delivered by Miss J. M. Davis and Lala Suraj Bhan, respectively. The Gita and the "Science of Emotion" were studied and a discussion was held on "Death" by Sirdar Umrao Singh who also read from Tennyson "the Ancient Sage."

Among the visitors were Miss L. Edger and Pandit Shakharam Ganesh. The former delivered lectures on "Spiritual life", on "the King's Robes", "on One God under many Forms" and held several conversations during which she removed from the minds of sceptical persons some misconceptions about the T. S. Pandit Shakharam Ganesh delivered lectures, on "Dreams" and "Morality."

Rai B. K. Lahiri delivered lectures "on Devotion" and "Our duty to Theosophy and the Theosophical Society." In the month of March the Gita reading was continued by Lala Suraj Bhan B. A.; lectures on "Our duties" and "Universality of Hinduism" "On Prejudice and Tolerance," "Occultism in Medicine" and on "Female Education" were delivered. The library is open to the public at its premises. A monthly Theosophical Journal in Urdu "Tulu-i-Aftab" has been started by Lala Shankar Lal Varman B. A. The Branch has provided for making a permanent Head-Quarters for our dear and much devoted sister L. Edger—who will be the means of spreading Theosophy in the Upper India; we congratulate the Branch on having this rare opportunity; we are glad to note that Lahore is fast becoming a very strong centre of T. S. activity for the Punjab.

Karnool :—The Branch holds its meeting every day, both morning and evening; in the morning the Gita and in the evening Theosophical books are studied; the average attendance is 10.

Karkul :—A new Branch formed on the 8th of April through the exertions of Bro. Justine Boys and O. V. Nanjunda Aiyar Dist. Munsiff. Bro. O. V. Nanjunda Aiyar has been elected President, and Bro Babu Rao Pleader, as Secretary.

Namakal :—submits report for the quarter ending 31st March, strength 7, daily readings and Sunday meetings are regularly held—"Some Problems of Life" was finished and the "Doctrine of the Heart" is being studied, Mahabharat is read and explained. Cash balance at the hands of the Secretary is Rs. 10-6-0.

Surat :—submits report ending 31st March. New members admitted 20, strength 89, Sunday meetings regularly held, lectures on 15 different subjects were delivered and discussed. The daily class for study is kept up by the President and some of the members. The President made some

tour for the spread of Theosophy. Among the visitors was Sister L. Edger who delivered 4 very interesting lectures which appealed to the hearts of all present.

THE TANJORE T. S.

The anniversary of the above Society was celebrated on the evening of the 4th April 1901 in the Marsh Hall. The Proceedings were commenced with a recitation of the eleven Shlokas of Visvarupa Darsana in Chapter XI of the Bhagavat Gita by a Sanskrit Pundit and the annual report was read by the Secretary, Mr. Sundararamiah B. A. The District Registrar of Trichinopoly then delivered a lecture on "Knowledge versus Wisdom." He beautifully explained the subject with reference to the five Slokas 7 to 11 of the Bhagavad Gita Chapter XIII. His delivery was very good and impressive. The lecture was well appreciated by the public. Mr. A. C. Kannan Nambiyar presided on the occasion. The proceedings were closed with a concluding prayer and votes of thanks to the lecturer and chairman.

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STRAY THOUGHTS ON THE BHAGAVAD GITA.

III.—THE REAL AND THE UNREAL.

(Continued from Page 91.)

The resultant effects in pleasure and pain also tend to disturb this atomic nature of the Ego, to throw out of order the perfect homogeneity of the divine substance. These too when crystallised into rigidity have the effect to disturb the innate harmony and oneness of Life and of dividing the Ego against itself by creating, so to say, in its homogeneous substance, the appearance of different polarities of being. Let us take a concrete example. We know when a homogeneous substance is subjected to the play of two mutually conflicting forces, the result is that the homogeneous substance is thrown out of equilibrium and displays a tendency towards polarisation, whereby a part of it adapts itself to one of the vibrations, while the opposite pole responds to the other. If the vibrations are intensified till their intensity passes the cohesive power in the substance, then the substance gets itself divided into two substances distinct and separate, which adapt themselves to

the respective vibrations. This law lies at the basis of the differentiation of forms in the pre-human kingdoms, in nature giving rise to genus, species, sub-species and individuals. In modern scientific parlance this law is clothed in the garbs of "natural selection," "survival of the fittest" "environment" and so forth. The process of the gradual differentiation of group souls is also an illustration in point. [Besant's Ancient Wisdom]

Normally in the human kingdom, this division of the individuality into different centres of consciousness does not take place, although a particular body strongly energised, may as in the case of astral shells &c., have for a time a quasi-independent life. The causal body is generally strong enough to bear the strain of conflicting forces. In abnormal cases, however, such disruption is possible and is called in the *shāstras* "prākritik laya" or dissolution of individuality. But though such complete disruption is not normally possible, there is, so to say, a temporary imprisoning of the light of the Ego in a temporary form. In a manner the personality as defined in theosophical literature, the lower quaternary, specially when hardened and crystallised into rigidity, is such a temporary outputting of the Ego. May be, the individualised self, the Ego, is such a temporary manifestation of the One divine Self. But though in the case of the personality and the other phenomenal bodies there is no absolute disruption in the substance of the soul, the conscious homogeneity of the self is disturbed and the one atomic Ego is thrown into a state of unstable equilibrium by the workings of the desires, and even the higher forms of mentality; with the result that the personality is unconscious of the eternal homogeneous nature of the individual and knows itself to be a separate and distinct something. It knows itself not as the eternal man, the individualised self whom forms cannot confine nor bodies limit and which in the words of *Nachiketus* is.*

अन्यथा धर्मादन्यथा धर्मादन्यथा स्मात् कृता कृतात् ।

Kathopanishad II. 14.

i. e. separate from *dharmat* and *adharma* from cause and effect, but whose existence and consciousness is as illimitable as

the ocean. Thus though there is no actual and complete separation in its substance, yet the one consciousness of the Ego getting imprisoned in form and considering itself as man in time and space becomes self-limited. It says "I am happy" 'I am miserable' and so forth, thereby imprisoning its divine life in myriads of tiny forms which merely go to help in the expression of his life, identifying itself with these and unable to find out its true plane of being. Contacting the forms the Ego thinks itself to be of them,—in that thought building up barriers for itself and imprisoning its free energy in the dimensions of space and modifications in time, shutting off its divine powers gradually till it comes to believe itself to be a thing of clay.

Such a state of thing, however, cannot last. The divine substance cannot be entirely lost in forms. It seeks always to reach the source of its being, however hampered and weighed down it may be for the time being. The confining of the consciousness in the rigid forms impregnate matter with the qualities.

(To be continued.)

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PHILOSOPHY OF RELIGION

BY

PROF: M. N. CHATTERJI, M. R. A. S. (LOND.)

Aristotle in his *Ethikos* takes man into the two distinct departments of his being—the body and mind. It is not possible to understand man without a careful study of the sciences to which either of these two departments refers. To realise the important functions of the physical man we are supposed to have a knowledge of Chemistry, Physics and Physiology. Even Botany can hardly be left out of the range of our study in this respect. Again, with a view to a fair understanding of the spiritual aspect of man, we require a knowledge of psychology, ethics, aesthetics and religion. This is why Anthropology or the science of man is supposed to embrace in its range a study of all the branches of

material and moral sciences. Religion is the culminating point in the study of the spiritual side of human nature. There is psychology or mental science ethics or moral science, and aesthetics or the science of beauty and sublimity in the study of religion. All these, so to say, form the groundwork of this. In such a grand course of study we find science and philosophy coming to join hands. Philosophy is the science of the highest generalisation; and as through generalisation sciences are brought into being, there is a point where there is no further distinction between the two forms of study. We philosophise with a view to come to scientific conclusions. Thus we say that we pursue science and literature in the light of philosophy. Religion being the one science most needful, we can hardly expect to see the principles of it without philosophy to enlighten our path. Philosophy of Religion is, therefore, a study of no small consideration.

From an observation of the races of men on the habitable globe we find, that nervous organisms and temperaments of no two individuals, men or women, happen to be exactly corresponding with each other; there is always a difference in the constitution of the persons. Ah, what a world of diversities is this, in which we live and move and have our being! Yet while we are bewildered at the sight of such diversities we fail not to trace uniformity in human natures—we fail not to tumble upon the great bond of sympathy that knits nations together into one grand family, the family of Humanity itself. This it is what enables us to say, human nature is everywhere the same. Our tastes, habits and propensities may differ as widely as they may. But all of us, of what ever nationality or country we may happen to be, are bound to feel in the same way, are bound to think more or less alike on questions of vital interest. We must feel equally for parents and children, for friends and relations. We must think in favor of our particular social and political institutions and most highly of our own religion. Just as in human society, in the midst of diversities we have uniformity of thought and feeling; so in all the various parts of the habitable globe we come across various religions differing indeed in form from one

another, but mostly alike in underlying spirit. In fact, in all these differences, from a survey of human society from the highest and most enlightened form to the lowest and most barbarous state of it, we never fail to come across certain essentials of religious ideas and principles that are common to all religions. These are the cardinal points or fundamental principles of religion; and, however, complex or primitive a religious system may be, on careful analysis of the parts, it is bound to reveal these points or principles. We shall presently see what these principles are.

Imagine a child, who is supposed not to understand much of the conversation of those around him, has a group of women crying near. He does not know why they cry—nor has he power to understand whether this crying is prompted by the feeling of the heart or is mock crying. He naturally joins in the cry and overpowers himself. This is owing to there being a tendency in human nature to imitate. Feeling-prompted cry brings to the child *compulsion* to join in it. There is no escape from it. You are downcast, have a drooping heart, cannot be of good cheer. Unexpectedly you fall into the company of men, who are gay, themselves merry. You feel, as if their spirit casts a glamour on yours, dispells the gloom of your inner being and makes you cheerful also. You cannot avoid such a metamorphosis. You cannot keep the influence of your surroundings down unless with a great effort. Again, supposing, there is a panic in your city. Men and women in hundreds or thousands are flying off to other places. There is a contagion of terror spread fast in your locality. You too fly or feel inclined to do so, although you may not have sufficient reason for such conduct. This proneness to be carried off by the feelings of joy, fear, sorrow, &c. of our fellowmen is sympathy in the broadest sense. It is not merely social or national. It embraces the whole human race. We do and can feel for man in distress in any part of the habitable globe, civilized or otherwise, may he or may he not profess our religion, speak our tongue, wear our costume or be of the same complexion as ours. This is human sympathy making us take men of all nationalities and countries as belonging to the same family of human beings. We

distinctly feel, when our conscience is clear and our soul is not disturbed by passions and prejudices, that we belong to the same brotherhood. What matters it if we are Hindus, Mohamedans, Christians, Parsees; or Europeans or Asiatics. The bond of our belonging to the Human Family—the brotherhood of man is before our inner eye. Our hearts respond to the genuineness of the bond. This principle of the brotherhood of man is the first cardinal point or fundamental principle in religion. This is unavoidable and ever present alike in all the complex and primitive forms of religion. Without it no religion deserves the sacred name by which it goes.

Man looks to the immensity of space ; to celestial heavens with its innumerable hosts greeting his eyes ; to each of the worlds, some of which are far larger than the one on which he lives ; to the height of the mountains ; and to the depth of the seas in his own planet ;—he feels, that his powers are indeed very limited, at least, under the circumstances under which he is now placed. This sense of the limitedness of his powers, physical and mental, makes him look beyond his own self. He looks to something above human nature. His feeling of isolation, utter helplessness is, no doubt, taken away by the idea of the brotherhood of man, the broadest sympathy, which is so essential to his nature. But this sympathy does not lessen the consciousness of his powers being limited. How can a body of soldiers march without a General to command ? How can a fleet proceed in its voyage without its vessels being duly captained and having above them an admiral to command the band ? It is thus that human mind, even after coming to the generalisation of individuals into members of one family, looks to a Protector and Guide. For due development of man's life and character an ideal becomes indispensable. A type is generally chosen out of the society of men—one possessing in a pre-eminent degree the qualities characterising humanity purely as such. But through comparison in time and through development of human character, that type falls far short of the mark. This is abandoned, another is chosen. In this way failing to find satisfaction in the society of men, human nature imagines an ideal of perfection ; that ideal also is improved upon

and further developed. This becomes the idea of Godhead. Thus it is that the scriptures of all nations on earth say, that with a view to give man a better and clearer conception of Godhead the Divine Being took human form and revealed to man his own Self and made him taste the sweets of spirituality. But Philosophy is not unanimous in maintaining, if such Incarnation come from above or grow from below. Most of the acute thinkers and great moral philosophers of Europe are of opinion, that Incarnations grow from below: they are the developments and personifications of great historical forces. Thus they are looked upon as so many entities in the history of man's spirituality. They are our great guides—the axioms of our religious life. At any rate, through *a priori* effort in human natures and through the advent of great teachers of religion in different ages and countries, the conception of God, as the Almighty Creator, the Author of the Universe, and the most perfect of all beings, has to be what it is in all scriptures and all tongues. This conception is the *Summum bonum* of all religions—is the pinnacle of the fabric of religious ideation. This is then the second cardinal point or fundamental principle of the Philosophy of Religion.

Here we have to see how Religion from its broadest, abstract aspect, branches off into the particular forms, of which the votaries make themselves up into so many denominations—the Hindus, the Mahomedans, the Firo-worshippers, the Christians, the Jews, &c. Why should religion, which is so essential to human nature and on the growth and culture of which depend man's well being in a very great measure, have so many ramifications? Why should we have so many particular forms of religion? Philosophy has a very reasonable answer to offer to all such questions. Her solution of them will clear up all doubts and misgivings. Such questions would be better understood with reference to some biological facts and principles and it should be borne in mind that philosophy refers to biology for many of its most important basal principles. Why do animals and plants have so many genera and species, orders and classes, tribes and sub-classes? Why are not they all of one and the same class?

The differentiation among their genuses, species, orders, classes and sub-classes depends more on climatic differences, and on the scenes and surroundings of their birth. We have many vegetables in these tropical countries which are never to be seen in the temperate and frigid zones. Certain animals of ours are not to be seen in those regions. In America we have certain animals, which are not found in Asia. Like the specific character of the animal and the vegetable that of religion also is quite explainable. Man coming originally from the same stock varies through these very circumstances of climate, soil, scenery and surroundings. Differences thus arise in their mental structure and language. With these differences in mental structure, and language differences in the forms of worship must arise. Such a difference must come as a logical sequence. We have seen how the conception of God and religion depended more or less on human imagination ; and as imagination is a faculty of the mind, modified in accordance with the nature of mental growth, the form of religion of any particular section of the human race must depend on the manner of development of the mind of it. Thus it is, that differences in the forms of religion is first accounted for. Then, there are other circumstances widening the gulf between any two particular forms. Social requirements play no unimportant part. For instance, less than a century ago in the Punjab we had Mahomedan influence too far preponderating and the people, the Hindus and Mahomedans were about to be welded into one harmonious whole. This is why socially the two sections of the people in the province are so akin to each other, and the religious ceremonies of the one are found to borrow colour from those of the other. It is known to most, that in the palace of some of the Moghul Emperors worship of Kanhyā was already introduced. Every student of history knows how the Christianity of the East has been given quite an accidental form in all European countries, where it is adored as the religion of the people and the State Church. Political revolutions in the history of a country, apart from climatic and other geographical conditions and circumstances of social

requirements, have also much to do with the modification in the religious forms of the nations inhabiting it.

Looking a few thousands of years back to the days of Vedic revelations in Aryavarta we find, that the Divine soul spoke to helpless humanity through so many aspects and great elements of nature. How much must have scenery and surroundings contributed to the religious ideas of our most ancient forefathers! History speaks in unmistakeable terms as to the manner in which Brahminism grew into a magnificent form and under what social and political circumstances in many important parts of India, not excluding Magadha, it gave way to Budhism;—how the religion of Tathâgata became the State religion of Ceylon, Burma, Siam, and parts of the Trans Gangetic Peninsula, as also of China and Japan. Philosophy here shows how again the same religion of the Buddha has found modification, more or less, in all these great and ancient countries, where it has become the glory of the throne and the treasure of the poor peoples' cottages. In England also reform in religion and in the modes of religious worship has taken place, more through the introduction of newer social and political eras in history. So it must have been in every important country both in the East and the West.

We are, therefore, to understand that ramifications of religious systems continued with the growth of the human race and with the revolutions in the character of nations. The greater the complexities in human societies, the greater the rituals in the forms of worship and more modified the forms of religion. Thus in course of social evolution have our religious systems grown into the forms in which we find them to-day: their history is certainly embedded in the strata of societies, preserved in the pages of the history of nations. They have not been delivered to our hands to-day by the Divine Soul in the form in which we find them.

The forms of the main religious systems of the world belonging to the great bulk of the human race show a very great amount of divergence. Hinduism and Mahomedanism seem to be two

different poles of a diameter. The religion of Zend Avesta differs very widely from the religion of the Jews, as also from Christianity. Other religions compared together in the same manners differ very widely from one another. But we must never forget that they all admit the existence of one Divine Soul one Paramatmā for all Jivatmas (human souls). Not only this. From a careful and analytical study of all these great religious systems we shall not fail to arrive at the fact that they admit the validity of the fundamental principle of the brotherhood of man. They all admit that Humanity is and can be made to approach Divinity. Humanity in terms of perfections is identical with Divinity. Thus it is that the Hindu Shastras, specially, the Puranas, speak of Nara Narayana—God in man.—How can we here deny the very intimate relation that Ethics bears to Religion? How can one deny that with all the divinity in their forms religions of the world concur in admitting the truth and importance of their cardinal points their fundamental principles of the existence of God and brotherhood of man? Is it not exactly that which modern Theosophy seeks to do among the votaries of all religious systems? Does it not seek to bring unanimity, peace, harmony, in place of heterogeneity feuds, and discord? As culture seeks to level down the rugged corners of human nature, philosophy seeks to establish harmony among systems of religion that appear indeed diversified in form. It seeks to find out a noumenon for all phenomena—a common basis for all particular forms of religion. Its function is, indeed, harmonising. Because the mission of Theosophy has been exactly the same, we may not have to hesitate in identifying Theosophy with Philosophy of Religion in its purest form. We Theosophists say, that our system is a study not at all new. It was known in ages past. We are but right in maintaining our view, as in no age might we find, religious philosophy not having been duly studied. The world ongh, therefore, to hail Theosophy as having brought to us the message of peace, harmony and blessedness.

(To be continued.)

SRI-KRISHNA.

In concluding this subject I wish to remove some misconceptions that have arisen from this article on Râsh Lila. About the use of the expression "Physical contact" said to have been desired of Sri Krishna by the Gopinis, I should say that by it was never meant "sexual connection" as has been supposed by some; and that such an act was never described in the Bhâgbat, nor did I allude to it; what I meant by using the term was simply what has been described in the Bhâgbat, Skandha 10, Chapter XXXIII, Stanzas, 2, 3, 9, 11, 12, 13, 14, 17, 20, and 21, and in these I do not find any expression which alludes to 'sexual connection.'

To convince my readers of the fact, I am quoting the most objectionable Slokas from Skandha 10, Chapter XXXIII, underlying therein the objectionable portions and rendering them in English for general convenience.

Stanza 2. तत्राभत गोविन्दो रासक्रीडामनुन्नेतः ।
स्त्रीरुद्रन्वितः प्रीतिरन्यान्यावद्ध बाहुभिः ॥ २ ॥

Holding each others hands.

Stanza 3. रासोत्सवः संप्रवृत्तोगोपीमण्डल मण्डितः ।
योगेश्वरेण कृष्णन तासांमध्ये हृशीरुद्धयोः ॥
प्रविष्टेन गृहीनानां कण्ठ स्वर्णकटं स्त्रियः ॥ ३ ॥

Standing between each two, embraced both by the neck.

This is an instance of Sri Krishna's act of casting Illusion or Maya as He placed Himself between so many Gopinis at one and the same time. This was not at all possible in the ordinary course of things.

Stanza 9. उद्दर्जयुन्नयमाना रक्त कण्ठो रतिप्रियाः ।
कृष्णाभिमर्शं मुदिना यद्गांतेदमवृतम् ॥ ९ ॥

Delighted by the embrace of Sri-Krishna they sang loudly.

Here the words to be noted are रति प्रिया "Rati priya" कृष्णाभिमर्शं मुदिना "Krishnâvimarshamudita." रति प्रिया "Rati priya," means

either, playful or affectionate, the meaning of the word "Rati" being "play" or "affection," and it cannot have reference to "sexual intercourse," such a meaning cannot be consistent with the rest of the passage. The word अभिमर्शनम् "Avimarsanam" means touch, friction, hence "embrace" and it cannot have the obscene meaning given to it, for they were then all dancing and singing together and there was no possibility for such an act at the time.

Stanza 11. क्राचिद्वासपरिभ्रान्ता पार्वत्स्थस्य गदाभूतः ।

अग्राह बाहुनास्कर्धं श्लथृलयमङ्गिका ॥ ११ ॥

Placed her hands on the shoulder (of Gadadhar or Sri Krishna.)

Stanza 12. तत्रैकांसगतं बाहुं कृष्णस्योत्पल सौरभम् ।

अन्दनालिम माध्राय हृष्ट रोमा तुच्छ्वह ॥ १२ ॥

With hairs erect with delight kissed Him.

Stanza 13. कस्याभिन्नाऽध्यविक्षिप्त कुण्डलत्विष मणितम् ।

गण्डं गण्डं संशधत्याभवात्ताम्बूल चर्वितम् ॥ १३ ॥

Placed her cheek on that of Sri Krishna who gave her betel chewed by Himself.

Stanza 14. नृयन्ती गायती क्राचिस्कृजन्नपुरमेखला ।

पार्वत्स्थाऽच्युत हस्ताहजं श्रान्ताधात्स्तनयोः शिवम् ॥ १४ ॥

One getting fatigued by dancing, singing, coming near to Sri Krishna, took His pure hands and placed them on her breast.

Here the hands were placed by a Gopini and not by Sri Krishna. Such a conduct on the part of the Gopini proves her affection, simplicity and reliance on Him.

Stanza 19. एवं परिष्वङ्क कराभिमर्शङ्गिधेक्षणोहामनिलास हासैः ।

रमे रमेशो ब्रजसुन्दरीभिर्यथाऽर्थकः स्वप्रतिविम्बिभ्रमः ॥ १९ ॥

Thus by embracing, by pressing their hands, by looking affectionately towards them, by unrestrained dalliance and by laughing loudly, the Lord of the Goddess of Prosperity sported in the company of the beautiful damsels of Vraja, even as a child, sports with his image reflected on a mirror.

In the above the only objectionable word is रेमे Reme which is sometimes taken in a bad sense but here it means "delighted

himself" and the acts which gave Him delight are mentioned above, eg. embracing, pressing the hands &c and it cannot refer to any act other than those mentioned before. Besides it cannot here have the bad sense as His enjoyment is compared to a child's delight while playing with his own image, which can imply no evil in it.

Stanza 20. कृस्ता तावन्तमास्मानं यावतीर्णेष्वोपेष्टितः ।

रेम स भगवांस्ताभिरात्मारामोऽपिलीलया ॥२०॥

He having multiplied himself into as many Krishnas as there were Gopinis, sported with them even though He was self satisfied.

Here also the word रेम Reme again occurs which cannot but mean "sported." This dividing of Himself by his power of illusion cannot be interpreted to have been done to give facility to "sex-intercourse," for in a *dance in a circle* रास there must be one Sri Krishna between two Gopinis, hence there was the necessity of dividing Himself. This dance is like the dance in a *ball* where the males and females dance in pairs of opposite sex. Hence no sexual idea can be attached to this multiplication of Himself by Sri Krishna. This act can be ascribed either to such power known at present by "Hypnotism" or to some other Divine power not known to us.

Stanza 21. तासामति विहारेण आन्तानां वदनानिसः ।

प्रापूजास्त्ररूपः प्रेम्णा चात्मेनाङ्गुष्ठाणिना ॥२१॥

He with great affection wiped the fair face of the Gopinis who were tired of the prolonged dance.

Here I may note that some of the translators have not rendered the above passage considering it very indecent, but if we take the most objectionable word in it i. e. अति विहार "Ati vihār" we see it means excessive sport or prolonged dance. Considering the meaning in connection with the context, it cannot have any other meaning, for it is natural for dancers to be tired of prolonged dance, and when in such a state it was possible for Sri Krishna the ever unwearied, to caress the weaker ones. And to convince the readers of the innocence of this play, I would

quote the following from a favourite English poet. I hope this will enable them to form an impartial judgment about this much misunderstood dance.

"The dancing pair that simply sought renown
By holding out to tire each other down."

...

Goldsmith.

...

Then it is said while in the company of the ladies and being desirous of getting over the fatigue He entered in the water of the Jamuna even as a leader of the elephant herd accompanied by the she elephants. This simile has a reference to the affection of the Gopinis for Sri Krishna, who went on as a He elephant indifferent to all but wrapped up in his own thoughts.

Then He wore the garlands tinged with the safron used on the breast of the Gopinis by being pressed against them.

Thereafter He was sprinkled with water by those youthful damsels who had been laughing and shooting loving glances at Him.

"Self-satisfied" He sported like an elephant

Then He sported in the groves on the bank of the Jamuna.

Then the other passage comes, which has been objected to;

एवं शंशाकांशु विराजिता निशा ।
सप्तत्यकामोऽनुरतावलागणः ॥
सिषेद्र आत्मन्यवरुद्ध सौरतः ।
सर्वाः शरत् कान्य कथा रसाश्रयाः ॥ १०

10. XXX. 26.

This passage too has not been translated out of a sense of decency implying thereby that it has the same, idea as the other most objectionable passage mentioned above; but to remove this unjust notion let me translate it.

One moonlight night, He of satisfied desires, loved by the innocent girls, rejoicing only in the Self, "enjoyed" the females who were absorbed by (hearing) the music of the Sarat season.

In the above the suspicious words are :—

सत्यकामः whose desires became “true by fulfilment” and hence who had no desires left unsatisfied; consequently having no desire remaining unsatisfied He was indifferent to all worldly things.

अनुरसावलागणः To whom the innocent girls were affectionately attached. The girls also were innocent and therefore could not be thought guilty of the pretended display of love or artificial advances capable of exciting sexual desires.

सिषेत् “Enjoyed their delightful company.” The word “enjoyment” cannot mean sexual connection. For is it not an enjoyment to be in the company of innocent, artless girls who are true to their heart’s desire? Can “sexual enjoyment” be considered an enjoyment in comparison with such pure delight? Do we not “enjoy” the company of innocent playful boys? If “enjoyment” has so many applications in reference to innocent pleasure why connect it here with any ignoble idea implying thereby that all dealings with the females should always be looked at with suspicion?

आत्मन्यवरुद्धं सौरतः It is a compound word composed of आत्मनि to the Self and वरुद्ध “being confined or solely directed” सूरत “excessive attachment” Hence the phrase means that his excessive delight is directed to the Self. सरत् काव्य autumn कथा words; words of Sarat, that is, the music of the Sarat season displayed by the beauties of nature as described in Skandha 10, Chap. XXIX Slokas 1 to 5 or it may mean the song played by Sri Krishna on his flute about the beauties of nature as expressed in Skandha, 10, Chap. XXIX, Sloka 4, which I need not quote here. Thus ends the Râsh Lilâ and the above is a full description of it. It is for the thoughtful to go through it and judge for themselves if it has a base motive underlying it at all.

(To be continued.)

**FINANCIAL STATEMENT FOR THE MONTH
OF APRIL 1901.**

	Balance of last month.		Receipts.		Total.		Expenditure.		Balance.					
	Rs.	AS.	P.	Rs.	AS.	P.	Rs.	AS.	P.	Rs.	AS.	P.		
General Fund	... 8319	3	1½	1236	0	9	9555	3	10½	767	12	6		
Building	"	165	12	2	-60	0	0	105	12	2	281	9	6	
Suspence	{ Deposit	1160	7	0	234	8	0	1394	15	0	22	0	0	
Accounts	{ Advance	-437	3	0	49	8	9	-387	10	3	80	0	0	
E. S. T. Fund	...	8	0	0	46	0	0	54	0	0	...	54	0	
C. II. College	...	11	2	2	0	0	11	0	0	20	0	0		
C. II.C. Magazine	+ 2	2	0	0	28	0	0	32	0	0	29	0	0	
Total	... 9229	3	3½	1545	1	6	10774	4	9½	1180	6	0		
												9593	14	9½

J. N. BANERJEE,
Accountant.

—:O:—

GENERAL FUND ACCOUNT FOR APRIL 1901.

—:O:—

CASH ABSTRACT.

1. Annual dues from Branches	... 416	0	0	Salary	... 142	1	3
2. do. from Unattached members	... 75	0	0	Vernacular Work	... 20	0	0
3. Entrance fees from Branches	... 448	0	0	Travelling Expenses	... 223	13	9
4. do. from Unattached members	... 84	0	0	Postage, Telegrams &c.	... 49	7	9
5. V. P. Commission	... 0	2	0	Stationery	... 8	13	0
6. Donation to the Sec- tion	... 25	2	0	Printing	... 162	6	0
7. Subscription to and sale of Prasnotara.	... 0	4	0	Furniture	... 3	12	0
8. Boarding Charges	... 46	13	0	Contingencies	... 3	7	0
9. Sale proceeds of Gar- den produce	... 38	6	9	Boarding Expenses	... 66	11	0
10. Contribution to Tra- velling expenses of Officers	... 102	5	0	Lighting	... 4	7	9
Total Rs.	... 1236	0	9	Garden	... 29	9	0
Balance of last month	... 8,319	3	1½	Contribution to C. II. College	... 50	0	0
				Miscellaneous	... 6	6	6
				Convention Expenses	... -2	12	6
Grand Total Rs.	... 9,555	3	16½				
				Total Rs.	... 767	12	6
				Balance in hand Rs.	... 8,787	6	4½
				Grand Total Rs.	... 9,555	3	10½

1. ANNUAL DUES FROM BRANCHES.

Adoni	...	10	0	0	Kumbakonum	...	10	0	0
Aligarh	...	2	0	0	Lahore	...	24	0	0
Amraoti	...	8	0	0	Ludhiana	...	8	0	0
Bankipore	...	2	0	0	Madras	...	2	0	0
Bhavanagar	...	4	0	0	Madura	...	16	0	0
Broach	...	6	0	0	Meerut	...	2	0	0
Calcutta	...	62	0	0	Mutra	...	26	0	0
Cawnpur	...	14	0	0	Muzaffarpore	...	12	0	0
Chapra	...	8	0	0	Namakal	...	6	0	0
Cuttack	...	12	0	0	Nellore	...	24	0	0
Dharampore	...	14	0	0	Surat	...	42	0	0
Fategarh	...	4	0	0	Tinnevelly	...	16	0	0
Gya	...	10	0	0	Tirur	...	2	0	0
Hooghly	...	24	0	0	Tiruvallur	...	20	0	0
Jummoo	...	12	0	0	Trichinopoly	...	4	0	0
Karachi	...	4	0	0					
Karkul	...	6	0	0					
					Total	...	416	0	0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Babu Bipin Behary Pramanik, Bhagulpore, for 1901	...	3	3	" A. S. Baidyanathair, Telli- cherry for 1901	...	3	0
Mr. C. Shanne, Fyzabad, for 1901	...	3	0	" G. Nagarajan, Periya- kulam, for 1901	...	3	0
Dr. E. Salzer, Calcutta, for 1901.	3	0	Babu Benoy Chandra Roy, Akra, for 1901	...	3	0	
Babu Kanti Bhutan Sen, Khulna, for 1901	...	3	0	Mr. C. Parthasanthi Naidu, Mannargundi, for 1900	...	3	0
Miss J. M. Davies, Lahore, for 1901	...	3	0	" A. Venkataramaya, Na- makal, for 1901	...	3	0
" A. Davies, do. for 1901.	3	0	" Rehamatli, Meerut, for 1901	...	3	0	
Mr. V. Sambu Sivam Mudalier, Sutabaldi for 1901	...	3	0	" T. A. Angamathu Pillai, Kolegal for 1902	...	3	0
Babu Shiva Proshad, Tilhar, for 1901	...	3	0	Rani P. K. Narayani Kathi- lamma, Bodagora, for 1901.	3	0	
Pt. Gopi Krishna, Jummoo, for 1901	...	3	0	Mr. Sivadutta Pande, Fate- garh, for 1901	...	3	0
Babu Gosaindas Das, Danton, for 1901	...	3	0	Sreemati Nirmala Sundari Dasi, Calcutta for 1901	...	3	0
Lala Phatoor, Jummoo, for 1900	3	0	Mr. Madhav Lal Nabubhai Dvivedi thro. Dr. English, Adyar T. S. for 1901	...	3	0	
Mr. Nehal Chand, Faridkote, for 1901	...	3	0	Total Rs. ... 75 0			
" Y. Srinivasa Row, Chital- drug, for 1901	...	3	0				
" M. V. Nilliappa, Kolegal, for 1901	...	3	0				

3. ENTRANCE FEES FROM BRANCHES.

Amraoti	...	40	0	Chapra	...	10	0
Arni	...	10	0	Cuttack	...	60	0
Bankipore	...	10	0	Karachi	...	10	0
Broach	...	30	0	Karkul	...	30	0
Calcutta	...	5	0	Lahore	...	20	0

Madura	... 20 0	Trichinopoly	... 18 0
Nellore	... 10 0	Vizagapatam	... 30 0
Raichure	... 65 0		
Surat	... 75 0		Total Rs. ... 448 0
Tirur	... 5 0		

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Babu Jogendra Narayana Roy, Krishnagore	... 10 0	Mr. G. Nagrajan, Periyakulam	... 10 0
Indu Bhushan Chakravarthy, Do.	... 19 0	" Madhav Lal Nabbuhi	
" Bunwari Lal Goswami, Do.	... 10 0	Dvivedi thro. Dr. English	
" Kalidas Banerji, Do....	9 0	Adyar T. S.	... 10 0
Mr. Sumbu Sivam Mudalier, Sutahaldi	... 5 0	Sreenati Nirmala Sundari Dasi, Calcutta	... 10 0
Lala Phatoo, Jummoo.	... 10 0		Total Rs. ... 84 0

5. V. P. Commission 0 2

6. DONATION TO THE SECTION.

Mrs. E. Salzer, Calcutta	... 7 0	Deduct refund of price of a lantern Sold to Babu S. C. Bose	... 4 9 6
Mr. H. Galvani of American Section thro. Mr. Alexander Fullerton, New York	... 5 2		
Krishnarpan	... 10 0	Net Expenditure	... 281 9 6
Mr. M. K. Chitnis thro. Mr. V. K. Kali, Amraoti T. S.	... 3 0	Balance in hand	... 175 13 4
	<u>Total Rs. ... 25 2</u>	Grand Total	... 105 12 2

7. Sale of Prasnottara 0 4 0

8. BOARDING CHARGES.

Mrs. E. Taylor, America for March and April	... 46 13 0
---	-------------

9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakur Khatik, Benares, Sale of Limes, Jack fruit, Jam &c upto Bhadra	... 33 4 0	Dukhi and Gokul Chamar, Luxa, 1st instalment of the price of grass in the garden compound.	3 0 0
		Price of Vegetable and fuel used in the Boarding	... 2 2 9

10. CONTRIBUTION TO TRAVELLING EXPENSES.

Thro. Pt. Bhawani Sankar. Coimbatore T. S.	... 10 0 0	Iyer Madras	... 50 0 0
Salem	... 11 8 0	" V. C. Seshacharier, Mylapore	... 16 13 0
Tanjore	... 14 0 0		
Mr. Justice S. Subramania		Total Rs. ... 102 5 0	

ACCOUNT OF DEPOSITS.

Arni T. S.	... 5 0 0	Paddopuram	... 74 0 0
Chapra "	... 7 0 0	Vizagapatnam T. S.	... 9 0 0
Chittore "	... 21 0 0	Yellowanchil	... 20 8 0
Chittack "	... 4 0 0		
Chittor "	... 80 0 0	Total	... 234 8 0
Chittor "	... 14 0 0		

DONATION TO THE BUILDING FUND

Pt. Adityaram Bhatta-		Pt. Baluukund Turkha	
charjee, Allahabad ..	10 0 0	through Do ..	5 0 0
Mr. D D Winter, Tip-		Lala Bissendis through	
linghat ..	5 0 0	Do ..	2 0 0
Lahore T S	50 0 0	Asanund through	
Muzafferporre ..	5 0 0	Do ..	2 0 0
Sh. Saheb Vinaik Row,			
Panday Benares ..	50 0 0	Total ...	140 0 0
Dr. Balkrishna Kaul,			
Sh. Lahore ..	11 0 0		

BUILDING ACCOUNT FOR APRIL 1901

Donation	... 140 0 0	Purchase of bricks ..	69 12 9
		of articles for	
		pankhis ..	13 3 0
		of lime ..	12 15 6
		of Varnish ..	13 0 0
Total ... 140 0 0		M srs N Dass & Co,	
Deduct a amount of		Benares, balance for	
cheque returned ..	200 0 0	works done to the	
		Purse Kitchen ..	70 2 9
Net Receipt	... -60 0 0	Gonesh Singh contr for	
Balance in hand	... 165 12 2	purchase of concrete	
Grand Total	... 105 12 2	and iron works about	
		A sstnt Secretary's	
		Quarters ..	61 1 9
		Lithum ..	15 15 3
		Total ...	286 3 0

— 0 —

THE THEOSOPHICAL SOCIETY

—:—

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

First :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Second :—To encourage the study of comparative religions, philosophy and science.

Third :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

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A. SIVA RAO,
Sub-Registrar of *Kuttalam*.

—:o:—

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THE PRASNOTTARA.

Vol. XI. }
No. 6. }

JUNE 1901.

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No. 125.

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PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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Contributions :—All in matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained therein. For answers bearing no initials the Editors are personally liable.

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THE PRASNOTARA.

Vol. XI. }
No. 6 }

BENARES: JUNE, 1901.

{ Serial
No. 125

NOTES AND NEWS.

HISTORY OF THE BRANCH.

We are glad to note that some of our Secretaries have sent us the History of their Branches but if these notes be sent in the following form, they would be of great help to us.

1. The date of the formation of the Branch—mentioning the Name of the members who helped in its formation.
2. The number of members in the year of formation and in the subsequent years.
3. The Names of the officers during each year.
4. The activities of the Branch during each year.
5. The state of the Library.
6. A full list of the names of the members attached to the Branch from its formation—noting against each the date of his joining or leaving the Branch, how his connection was severed, whether by death, resignation, transfer or indifference.

I think the following table will help in submitting the details under the 6th head.

YEAR 1885.

Serial No.	Name	Genl. No. date of joining T.S.	date of joining the Branch.	New or old whence he came.	date of leaving the Branch.	How left the Branch.
Year 1886.						

We shall be much obliged for such particulars for they will not only help us in keeping a full record of our Branches in the Section but will help us a great deal in our duty of supplying the Adyar Head Quarter

with full particulars as to the present relation of the members with the Society. We beg to inform our secretaries that we are asked by the President Founder to supply him with such informations and we shall be much thankful to them for helping us in the discharge of our duty.

-:O:-

FORMATION OF NEW BRANCHES.

We are glad to note the formation of the following New Branches.

NAMES.	OFFICERS.	DATE OF CHARTER.
Guntakul (by R. Jaganathia Esq.)	<i>Prest.</i> —M. V. Mooni Swami Esq. <i>Vice-Prest.</i> —A. Krishniah Esq. <i>Secretary.</i> —B. Soondaram Pillay Esq.	1-6-1901.
Peddpuram (Krishna T.S.) (by K. Narayana Swami Esq.)	<i>President.</i> —C. Seshayya Esq. <i>Secy.</i> —S. Velu Mudalliar Esq.	1-6-1901.
Nadiad (The Gopal Krishna T. S.)	<i>Prest.</i> —Lallubhai P. Parekh Esq. <i>Vice-Prest.</i> —Choturbhai Shankarbhai Esq.	3-6-01.
	<i>Secretaries.</i> { Ramsingh Devisingh Thakore. Chhotalal Hirakal Kantharia Esq.	

OBITUARY.

We are sorry to note the following deaths :—

1. Surendra Narain Singh of Sewan.
2. Joyharidas Bhumiya of Midnapur.
3. Mahadev Gobind Thakur of Dharmpur.
4. Gopichand of Ludhiana.
5. P. Chensal Row of Mylapur.
6. Umia Ram Rajabhai of Surat.
7. Pramaddadas Miter of Benares.
8. C. S. Subrahmania Iyer of Erode.

We are exceedingly sorry to note the sudden death of a learned scholar and a pious devotee Rai Bahadur Pramada Das Mitter of Benares. A Bengali by birth, an inhabitant of Benares, and a descendant of Raja Gurudas Mitter of Benares, he was known to all as a great Sanskrit Scholar. From the beginning when our President-founder set his foot here he supported the Theosophical movement and had great sympathy with the

progress of Theosophy. He was a great friend of the C. H. College movement. In his loss we have lost a very learned, old and pious Theosophist. We very much deplore his loss.

-:O:-

We beg to acknowledge with thanks the receipt of the following books. "Conquest of the flesh" by Jehangir Sorabji.

"Subarnasutra"—in Hindi. Translation of the Golden Precepts by Pandit Ramjimal, of Matra.

Theosophy—in Hindi. Epitome of Theosophy, by Pandit Jaynarainji, of Matra.

"Jeevan Maryada," in Hindi. Translation of a lecture by Mr. Powell at Chittore, by Pandit Joynarayanji of Matra.

"Abhipraya Brahma Vidya" in Hindi. Translation of the Purpose of Theosophy by Pandit Ramjimal.

"Santanusthala," in Guzrati. Translation of the Place of Peace," by N. M. Desai of Amraoti.

Mahabharat—in Guzrati. Translation of the Story of the Great War—by a Theosophist.

Dharma—in Guzrati. Translation of Dharma by Annie Besant by Do.

Gupta Vidya—in Urdu. Translation of Ch. XII. Vol. II. *Isis unveiled* by Babu Bal Govinda of Simla.

-:O:-

OFFICERS' REPORT.

T. RAM CHANDER RAO Esq.

From October to December 1900 he visited the Branches at Walzangore, Arni, Vellore, Tirupattur, Tirupati, Viniambadi and Tirur. The reports submitted by him are very useful as giving the details of members forming the present strength of the Branch, the members who have gone out of it with their address. From almost all of the Branches he has collected the arrears of annual dues and has settled the account for us. These activities were put in the annual report but as they form a part of the work for the Session 1900-1901, they should better be put in the Prasnottara of the current session. If his activity extended over a few months more he could have put life and energy to almost all of our Branches in the South. We are much obliged to him for his exertions and self sacrifice.

ACTIVITIES.

Tanjore :—The Branch was formed in 1889, but soon became dormant owing to the transfer of some of the active members, and remained in that state till 1893 when Mrs. Besant visited the place; it was stirred up by her lectures, but it was only on the 1st February 1895 that the Branch was actually revived under the name of *Tatva Vimarsini Sabha*. There was no local habitation of the Branch, but a subscription of Rs. 1487-13-9 was raised by small contribution, besides Mr. K. S. Srinivasa Pillai who paid Rs. 2000 while Mr. C. Hanuman Row has promised to pay Rs. 1000 by instalments. The latter two sums will go to the building fund. The library taking the old ones into consideration consists of 200 volumes and Mr. C. Hanuman Row has offered to present it with a copy of the *Encyclopaedia Britannica*. The Branch subscribes to the following journals: The *Theosophist*, the *Theosophical Review*, *Vahan*, *Light of the East*, *Theosophic Gleaner*, *Prabuddha Bharat*, *Metaphysical Magazine*, *Mind*, *Arya*, *Bala Bodhini*. The strength is 17 members, 26 sympathisers. Holds its weekly meetings regularly for the study of Theosophical and religious subjects. *Bhagavat Gita*, *Reincarnation*, *Death and After*, *Karma*, *Astral plane*, *Devachanic Plane* and the *Ancient Wisdom* have been studied. The Branch was visited by Pandit Bhawani Shanker who delivered a series of 9 lectures which created a new interest in Theosophy. 8 members joined the Branch during the time. The Branch is now located in the Clock Tower rented from the Municipality, but hopes to have a building of its own very soon. It is a noteworthy fact that under the auspices of the Branch and through the exertion of Mr. Srinivasa Pillai, has been introduced the daily giving of religious and moral instructions to the boys of the local *Kalyan Sundaram* High School. The instructions are given by a Bro. Theosophist.

Rajkote :—Submits report ending 31st March. Original strength 13, resignation 3, present strength 10, monthly meetings held up to December, weekly meetings are held for study. Bro. Bapaji Ramchandra Naik helped a good deal in the study. The average attendance was 53 per cent. Balance at hand Rs. 54-13-3. While *Lotus Day* was celebrated. Officers—President Bapaji Ramchandra Naik, Secretary and Treasurer Raoji Ramji Poolekar, Librarian Luxman Kangi Sanklecha.

Calcutta :—Submits Report for February, one special and 3 ordinary meetings were held. Average attendance 17. Visited by Mrs. Annie Besant who delivered lectures “on Hinduism” “Spiritual life for men of

the world," "Education that India needs," "On the Building of Character." Besides the above she held extraordinary meetings on the 20th, 23rd and 24th at the house of Justice Pratul Chandra Chatterji. Paid to Central Hindu College donation Rs. 4-8-0 : an interesting lecture on Sandhya was delivered by Babu Hari Charan Roy.

Report for March, average attendance 15, expended in charity Rs. 14. Babu Jagadish Chunder Chatterji held a discourse on Social Reform. Articles on "Planes of consciousness," "Universal Brotherhood" were read and explained. Donation to C. H. College paid Rs. 7.

Bombay Blavatsky Lodge:—Very interesting lectures on "the Power of Thought," "Spiritual Life," "Zoroastrianism," "One God under many Forms," were delivered by Miss L. Edger.

Baidyanath:—Submits report for quarter ending 31st March, Sunday meetings held; Ancient Wisdom read, one new member joined, attendance poor as most of the members are out of the station.

Bansbaria:—Submits quarterly report ending March, regular sittings were held. Brother J. C. Chatterji stayed here for three days from the 23rd March and delivered two instructive lectures in Bengali under the auspices of the Lodge. "The Young Men's Union" was formed for the purpose of studying the Aryan religion and philosophy and for inducing the members to live the Aryan Spiritual Life.

Hyderabad (Deccan):—Quarterly report ending 31st March, bi-weekly meetings were held. Study of "Problems of life," "and the Law of Sacrifice had been finished, "The Science of Emotion" and the "Astral plane" are being studied. Three public lectures on "Consciousness" were given by Brother Jahangir Sorabji on three consecutive Saturdays.

Aska:—Bhagavat Gita is being explained by Brother K. V. Gopalrao, president. Mrs. Annie Besant's books are individually studied by the members at home, every evening discussion on spiritual subjects are held.

(To be continued)

WHITE LOTUS DAY.

Hyderabad:—(Deccan) Books read, Gita "The Light of Asia" "Garud Purâna." Lecture delivered "What Theosophy has done for the world." It was a great success. The gathering was large.

Cuddapah—Read, Gita Chap. IV. and “The Three Paths—Karma Marga.” Lecture—“Life of H. P. B.” Charity, grains distributed to 250 poor people.

Madnapalee—Charity—1000 poor people were fed with cooked rice and Dal assisted by the students of the Local High School. Decoration—H. P. B’s large picture was decorated with Jasmine. Read, Gita Chapter XII. in original as well as its translation in English, the Light of Asia, and from an old copy of the Indian Mirror “What H. P. B. and her society has done for the world.” Lecture—“On the Life and Teachings of H. P. B.”

Bankipore—Decoration—H. P. B’s portrait was beautifully decorated with garlands and lotus buds. Read, Gita Chap. IX. and portion of the “Light of Asia.” Lecture “Services rendered to Humanity by the Life and teachings of H. P. B.” Her example should be followed.

Habigunj—Attendance not satisfactory owing to foul weather. Read—“Light of Asia” Book VII. In memory of H. P. B. “H. P. Blavatsky and her Mission” by Dr. F. Hartman and Gita Chap XI.

Fatehgarh—A successful gathering consisting of attached, unattached members and sympathisers was held at the house of the Secretary. Photos of the Founders shown, read, Gita Chap. XV. and Light on the Path Ch. IV. almost all present spoken on the generous and self-sacrificing deeds of H. P. B.

Gooty—Read Gita Chapter VIII. Brother J. Srinivas Row spoke about the revered H. P. B.

Namakal—Read Bhagavat Gita Chapter XII. Meditation on Sri Krishna and H. P. B. Chanting of the Dhyan Slokas. Recited by all, Gita Chapter XII. which was also explained in Tamil. Select passages from the Light of Asia e.g. Siddharatha’s departure were read. Charity—Cooked rice and tamarind distributed to about 70 or 80 poor people.

Bhavnagore—Meeting held at the spacious Hall of Dr. Mahipatram G. Mehta. Members both attached and unattached were invited and almost all of them were present. The photos of H. P. B. and A. B. were decorated with flowers. A speech on H. P. B. was delivered by J. N. Unwallah explaining her mission and authority and her success against influence of materialism, he told also that the day was celebrated at her request. Gita, Kathopanishad, the Voice of the Silence and the Light of Asia were read. Cooked food distributed to 125 poor people.

Ghazipur:—It was celebrated in Mahamadabad on behalf of Ghazipur T. S. in the English School of Mahamadabad. It was a gathering of sympathisers and few Theosophists. It is note worthy that the sympathisers took active parts in the meeting. Some of the T. S. Books were placed on the table and decorated with flowers—Read Gita Chapter XIII. Tulsidas' Ramayan, "In Memorium H. P. B." from the Prasnotara and some slokas of the Brahma Bindu Upanishad—Light refreshments to those present were given.

Jammu:—The White Lotus Day was celebrated at the premises of the Society known as Goshâlâ. On the occasion His Highness the Maharaj Sahib Sir Ranbir Pratap of Sreenagore was present and opened the meeting. Brother Bhai Dan Singh read a very long and interesting speech explaining the meaning of the Symbol—White Lotus, its connection with the T. S. movement and with the day of departure of H. P. B. He gave a very interesting account of her life. At the close of which Light of Asia Book VIII. was recited and read, the Vernacular translation of Gita, Discourse Chapter XIII. The meeting dissolved by distributing *rasad* to 160 poor people.

Karachi:—The White Lotus Day was observed with great solemnity. The Hall of the Branch was beautifully decorated. The portraits of H. P. B. as well as those of Annie Besant, Col. Oleott, A. P. Sinnet, pictures of Christ, Zoroaster and the Avatars were nicely decorated with flowers and garlands, the hall was scented with burnt agarbatis and Camphor. Passages read and explained in vernacular from the Bhagavat Gita, the Light of Asia, Zend Avasta, the Bible and the Sindhi work of Shah Abdul Latif. A short history of the life of H. P. B. was read and explained. Rice and sweetmeats were distributed to the Poor.

Bapatla:—Read Gita Chapter VII. and portions from the Light of Asia. Food distributed to 60 deserving poor people. All the members except two were present.

Amraoti:—Celebrated in the terrace of the Hall of Pramod Sindhu which was decorated with ferns and a number of British flags. The Photos of H. P. B. and Annie Besant were decorated with flowers and garlands. The Public were invited by printed invitation. The gathering numbered 75, Bro. G. B. Bodhkar spoke on the objects of the meeting, the life of H. P. B. the utility and objects of the T. S. and the debt and gratitude to H. P. B. from the modern Hindus. Mr. Mule spoke on the maxims printed on the White Lotus Day Cards. Mr. Pimpal Gaonkar spoke on the

Purity of the Heart, Rev. Ram Singh, on the Necessity and Importance of Faith, Love and Hope, and Gopal Nath Saraswati a Sannyasi spoke on Vedanta and the way to Moksha. A paper was read written by the President. Gita Chapter II. was read and explained. Pân-supari, fragrant flowers and printed precepts were finally distributed.

Calcutta :—The Branch Hall was decorated with White Lotus. 200 beggars were given rice and pice : present 45, Gita Chapter XII. and portions from Light of Asia were read. Lectures delivered on "H. P. B." and how to honour the Memory of the Great Soul. An English poem suited to the occasion was read, a paper on H. P. B. was read by the President, meditation for 5 minutes, the meeting dispersed after a light refreshment.

Bangalore :—1000 poor people were fed and clothes distributed to some of them. Secretary made a speech depicting her treatment of her slanderers and said if this her example was followed in life, much of the selfishness would go away to bring about the unification of the people. Gita Chapter XII. was read in Sanskrit and explained in Telegu. "Renunciation" from Light of Asia was recited. The President made a speech "on her predictions" in the Secret Doctrine as corroborated by modern Science.

Rajkote :—Meeting of the members and outsiders. The President Bapaji Ram Chander Nickte delivered a lecture on H. P. B. and work done by her for the Theosophists and the world at large. Bhagavat Gita was read and explained 250 poor people were fed.

Periyakulam :—At a meeting of members and outsiders, the White Lotus Day was celebrated with pomp and grandeur, 600 poor people were fed with cooked rice and dâl. A nice music suited to the occasion was played by an up-country man. The Hall and H. P. B's photo were copiously decorated with White Lotus. The celebration was a great success.

(To be continued.)

PHILOSOPHY OF RELIGION

BY

PROF: M. N. CHATTERJI, M. R. A. S. (LOND.)

(Continued from page 117).

Biology tells us that plants and animals of a particular region thrive very well in that region—under the fostering effect of its soil and climate. Philosophy of Religion in the same way recommends the profession of that religion to men of which the growth has been natural and congenial in their own country. In the absence of the light of the philosophy of Religion or Theosophy men grope in the dark, try and hop about from one religious system to another, and think, they are not supposed to find the essentials of a true religion in their own. This is a sad mistake, the origin of which is to be found in ignorance and want of true philosophy. A religion, that is not the natural growth of a soil and climate, is not supposed to have the potency to nourish the souls born in it. How is the ascetic practice of Yoga, resorted to by the naked Sannyasis of India, possible in cold countries of Europe, where men have, for a considerable length of time, to try and accustom themselves to sitting on the bare or merely carpeted floor or grass-beds. So long as there is not a wholesale social revolution in the countries of Europe—a radical change in the ways of living, it is not possible for Yogaism to become the standard of spirituality there. It is no doubt very desirable to be trying to inculcate the wholesome religious ideas of the East in the Western countries. But science of religion and religious philosophy define the nature and functions of the particular systems of religious thought, generalise their theories and principles, come to universal conclusions and point to the tendencies in each. They teach us what are the best interests of nations in particular and humanity in a collective sense. We are not to look down upon any religion. There is no religion on earth too mean for our study, from which the followers, if they have right intelligent spirit in them, do not find all that are conducive to their spiritual health. Philosophy

of Religion, like "Time," as characterised by Lord Tennyson, comes to us as the "great hate-healer." It heals the hearts of men of those evils, which are the outcome of religious hatred and religious animosity. It brings regard and veneration to those hearts and decorates them for being the throne, on which the Divine Being is to be worshipped in a right spirit and due form.

This philosophy has little to do with the disputes of Transcendentalism and Intuitionism, of Conceptualism and Realism. Its data are derived from the philosophy of common sense. But it has power to rise to the zenith of spirituality, to which man through the development of the devotional elements in him, may rise. Some of the greatest philosophers in Europe, not excluding Emanuel Kant in Germany, who once mounted the throne of the world's philosophy, admitted, that there were things occult in this world, the truth of which no philosophy could deny. Kant went so far as to believe, there was truth in sorcery and necromancy. He did not care to advert to their character in his *Critic*, as he thought, this would be a divergence in the pursuit of his system. Must we not then believe in occultism,—in the hidden and undiscovered forces of Nature? Must we prove to be of so limited an intellectual vision as not to go beyond the region of the known? Science and philosophy would certainly disapprove of our conduct in case of our doing so. What is known is but too little, as compared to what is yet to be known. As in the material universe, so in the psychic world also. You have societies for psychical research and other similar societies at some of the most enlightened centres of the civilized world. It does not matter what they can achieve or have achieved. Their very existence proves the necessity of having in us a desire to be trying to discover the hidden forces in our nature and also in the world about us. We need not, therefore, wonder how Pâtanjal in his Yoga Philosophy speaks of a man who has attained a certain eminence in the practice of Yoga being in a position to work miracles. In the circumstances of very great spiritual growth man's coming by the power of working miracles i. e. bringing about phenomena not in the power of ordinary mortals to work, is something to

which almost all revealed religions of the world give assent. Mohomedanism, Christianity, Religion of the Jews, Religion of the Avesta and Buddhism are all very clear on this point. To all souls liberated from the trammels of the flesh, the impediments of the material universe seem to be of little consequence ; and therefore in cases where we fail to see things in a proper light, they do not ; where we fail to have communication, they do not fail. In this way, it is easily seen, that through spiritual development, through the study of religion and the practice of religious rites, we are led to occultism as a matter of course. As Science and Philosophy must join hands for a harmonious development of human intelligence, religion and occultism must prove inseparable in cases where the former has a full and healthy growth. It is therefore, that English literature is found to be replete with passages, in which some of the greatest writers and thinkers have considered the existence of the occult forces in Nature undeniable. Thus it is that Shakspere says, there are more things in Heaven and Earth than Philosophy has dreamt of. Is not occultism in some of its phases beyond the dream of Philosophy ? But Philosophy of Religion being the purest and highest of all philosophies does not fail to take cognisance of occultism in all its various aspects. This is why Theosophy, which seeks to popularise the study of religious philosophy all over the world, has the study of occultism as its third great object. Should not all students of philosophy then having the least regard for religion in any form, hail Theosophy as presenting to the world the philosophy of religion in a most popular, acceptable and attractive form ? India is the country where the study of philosophy was common in the most ancient times. It is the country where the study of philosophy is bound again to be as common and to achieve marvellous results. Let then such a study make Theosophy more acceptable to India's millions and the dearest treasure of every pious heart.

SRI-KRISHNA.

(Continued from Page 122.)

Letting alone the above description of Rasa Lila, if we judge it by the conduct of the parties engaged in the dance as described both before and after it, then it will be seen that no sexual idea can at all be associated with it and to prove this I draw the attention of my readers to the following facts :—

Then let me read the prayer of the Gopinis praying Sri-Krishna for their Pati 10-XXII-4.

कात्यायनि महामाये महायोगिन्यधीश्वरि ।
नन्द गोपसुत देविपर्तिमे कुरुतेनमः ॥
इति मन्त्रापन्त्यस्ताः पूजां चक्रः कुमारिकः ॥ ४ ॥

O Kartyayani ! O Thou of potent illusions ! O most excellent Yogini ! O Empress of the world, do thou so ordain that the son of the cowherd Nanda many become my husband. I bow down unto thee.

From the above conjoined prayer of the Gopinis it is clear that their intention was not to live as ordinary husband and wife, for how could it be possible when so many women joined in the one prayer for having one man, if I may so call Him, as their husband ? How could it be possible unless they found no fault in polygamy ? But how could polygamy be preferred by Gopis if they were at all impelled by sex desires ? Is not the satisfaction of such desires inconsistent with having one common husband ? For jealousy and idea of exclusive possession are the chief factors of sexual desires, and it is for this reason polygamy is forbidden in the Western civilised countries, and the same course is being adopted by the Indians owing to the change that has been wrought in them by the influence of Western education and by the loss of self control among the males in particular ; polygamy is only compatible with spiritual marriage though it is adopted by the most lewd. It therefore clearly shows that the Gopinis had no sexual desires when they prayed to the Goddess to grant Sri Krishna as their common husband.

If sex desire at all impelled their motive, there was no need of praying the Goddess, of observing so much austerity, for when the parties are influenced by it and when no legal or spiritual marriage is aimed at, they can meet at any time and place to satisfy their lower desires and in this case that was quite possible as they enjoyed full liberty and could meet together so often in solitary places where there was nothing to prevent their having satisfaction of their desires.

Again if such was their motive, then it could have been satisfied even when they came to know of each other's views and had the opportunity of meeting in a solitary place on the occasion of Sri Krishna's concealing the clothes of the Gopinis but we know that was not the case. Hence to ascribe such a motive to the Gopinis even (for Sri Krishna is thought of by some to be above those frailties and his conduct with the Gopinis was thought to be due to His divine character to be ready to grant the prayer of the devoted) is quite inconsistent with the tenor of the description and the conduct of the parties.

(2) The prayer of the Gopinis to have "Sri-Krishna as their Pati." does not imply the idea of sex-gratification; for in India, such connection is not the sole condition of all kinds of marriage, for in its first three forms no such condition is made obligatory. It is only in the *Prajapatya form* of marriage the obligation to live as family members is enjoyed. *Mann III, 30.*

सहोभौ चरतां धर्मसिति वाचातुभाष्यच ।

कन्या प्रदानमध्यर्थं प्राजापत्यो विधिः स्मृतः ॥ ३-३० ॥

3. The idea of Pati in the Hindn sense bears a feeling of reverence and adoration from the wife. That no trifling thought was associated in the mind of the Gopinis can be proved by the following quotation. 10. XXII. 20.

इत्यच्युतेनाभिहितं व्रजाचला मस्ता विवस्ताप्रवनं व्रतच्युतिष्ठ ।

तत्पूर्तिकामास्तदशेषकर्मणां साक्षात्कृतं नेतुरवद्य भृग्यतः ॥ २० ॥

Thus spoken by the Deity (Sri-Krishna) that never lapseth, the maidens of Vraja considered their bath with their persons naked, to be a flaw in the observance of their vows, and desirous of

atoning for their fault they bowed down unto Him (Sri-Krishna) who is unified with the merits of all deeds.

This clearly shows that He was considered by them as the Supreme Deity, and not as an ordinary mortal to satisfy their lust which they could not have at such an early age.

4. Nor was their object of love interpreted by Sri-Krishna in any other way. C. f. 24, 25, XXII.

तासांविज्ञाय भगवान्स्वपादस्पर्शकाम्यथा ।
धृतव्रतानां संकल्पमाह वामोद्वर्गोऽवलाः ॥ २४ ॥
संकल्पो विवितः साध्यो भवतीनां मर्वर्चनम् ।
मर्यादमुभोदितः संसारे सत्यो भवितुमर्हते ॥ २५ ॥

Thereupon coming to know of the earnest longings of these damsels who have engaged themselves to the observance of a vow to touch his feet the mighty Lord Damodar thus addressed them. O chaste ladies, I know that your hearts' desire is to *worship* me. I approve of it. It ought to become true. 10. XXII. 24-25

In the above the word *मर्वर्चने* clearly shows that Sri Krishna knew their *desire* was to worship Him and He consequently granted it and fulfilled it in the Rash Lila. I have already explained whether a worship can be performed in the said way, here my object is to show that their desire was not tainted by lust and these three stanzas 20, 24 and 25 are sufficient to establish it to any unprejudiced person. If we are to criticise the poet we must not go behind his own words and interpret them according to our preconceived notions.

From the above Stanza 25 it is quite clear that Sri Krishna's respect for the Gopinis was no less than the intensity of their devotion to Him as is expressed by the use of the words " *Saddhi*" and " *Vhavatinam*" in the above, the first of which means " *chaste*" and the second " *your respected selves*."

Then it is explained how could the desire of having " *physical contact*" be consistent with the aim of attaining to *Moksha*, freedom from bondage to the earthly things. For here Sri-Krishna Himself says :—

नमद्यावेशितधियां कामः कामाय कल्पते ।
भर्जिना क्रविता धाना प्रायो वृजाय नव्यते ॥ २६ ॥

That even desires (physical desire of touching His feet) when directed to Me have not the effect of desires—in producing bondage—for a seed-corn when fried or decocted cannot germinate 10, XXII, 26. Such is the effect of desire directed to Him.

Here lies a great philosophy, what is Moksha—is it freedom from birth? Or freedom from birth under compulsion? Who considers it a suffering to be always in the company of his Gurudeva or Ista Deva even it be attended with pain and suffering? Do they not make the atmosphere celestial? And who would consider it a bondage to be in such an atmosphere. To be always in the company of our Gurudeva—"following the wheel of life; following the wheel of duty to race and kin, to friend and foe and closing mind to pleasure as to pain. Exhausting the law of Karmic retribution." Is it not said "sweet are the fruits of rest and liberation for the sake of the self, but sweeter still the fruits of long and bitter duty. Aye renunciation for the sake of others—of suffering fellow men."

What greater freedom could one aspire to than to be always in the company of the great Redeemer, to be partaker in His work and to give oneself up entirely to do His desires?

And hence was His promise to fulfill their desires :—

यातावला व्रजसिञ्चा मयेमा रस्यथ क्षपाः ।

यदुहित्य व्रतमिदं चेहरार्थार्चनं सतीः ॥ २७ ॥

Damsels you have been successful, now return to Vraja. 10, XXII, 27.

This granting of the prayer is to be considered carefully, for, if it was granted, it was meant to be fulfilled—we know He never lived as an ordinary Pati with them nor was He ever married to them, yet as He granted their prayer, how could this be if it was not meant simply to be their spiritual husband, thereby giving them the highest opportunity of worshiping Him with the simplicity and devotedness of a loving wife?

The above shows the attitude of Sri-Krishna to the Gopinies. Now to understand better the subsequent conduct of the Gopinies let me quote : 10, XXII, 28

इत्या विद्वा भगवता रुद्ध कामः कुमारिकाः ।
ध्यायन्त्यस्तप्यशम्भां रुद्धात्मिर्विशुद्धं ॥ २८ ॥

Thus said by the Lord, the girls having obtained their desires, meditating on His lotus feet slowly entered Vraja, 10, XXII, 28.

By making them meditate on His feet, the author has given another nice touch in the description, which can only be appreciated by his devotees. This attitude cannot have the least idea of carnality in it. It clearly shows how great was their devotion for Sri-Krishna and what was their hearts' desire and how far it was, from the satisfaction of carnality. For if there was the least idea of passion in it their thoughts would never have been associated with the feet of Sri-Krishna but with "other parts," such as his "face" or "lustful eyes." But what they meditated upon was not even the "face" but the "feet" which has not the remotest connection with "lust" and which part is considered as the point whereat by fixing the attention, a man can get rid of the thought of lust in connection with any male or female. It is the part wherefrom the most spiritual influence is supposed to flow, and hence it is the aspiration of all devotees to touch the feet of their Guru-deva or Deity, male or female. Such being the facts as described by the author of Srimad Bhagvat who had been accused of introducing this "lustful episode" in the original, I think no one who has considered all these points carefully can find any fault with the author or with the Gopinis or with Sri-Krishna, but not being able to appreciate the tenor of mind herein expressed, people rashly come to the conclusion that by "physical contact or desire" sexual contact is meant, and being desirous of eliminating such a blot from the life of Sri-Krishna whom they cannot but adore they modestly try to explain this away by several devices, such as his childhood, not sufficiently thinking that with the Divine the physical limitation was no bar to the expressions of His desires, if He so chose. But his devotees have keener eyes to perceive the truth, and they see there is no harm in seeing things in their true light and therefore have I ventured to explain His Lila in its literal sense, and hope to be able to justify it in all its details as described in the Bhagvat.

(To be continued.)

BENARES LECTURES.

Written out from the notes taken of A. B's. lectures to the Kasi Tatwa Sava, Benares.

Theosophy—It is the Wisdom Religion of old, it is not a new thing at all, but its re-statement has become a necessity to rescue it from the influence of materialism on the one side and superstition on the other, which obscured its teachings for several centuries.

The teachings of Theosophy and those of modern Science do not run counter to each other, although, the subject matter of the one is different from that of the other; for if properly studied it will be found that Theosophy deals with both the invisible and the visible worlds, while Western Science deals with the latter part only. Hence with the advancement of science it will support some of the teachings of Theosophy, which for the present it considers to be either absurd or outside the scope of its investigation.

This difference in the scope of the two, lies rather in the nature of the instruments available to each for the investigation of its subject, Western science uses instruments made by others, while the Theosophists shall have to use their own senses developed within themselves by their own efforts. Western Science has only been able to postulate a physical atom though it has never been able to deal with that atom practically. The atoms of Theosophy are beyond the scope of the knowledge of Science. Science deals with the three lower states of physical matter viz: solid liquid and Gas, and it postulates a fourth viz: Ether—but is quite ignorant of its properties. It is stated by some Scientists that the properties of Ether are contradictory to those of the three lower states of matter. But Theosophy in its occult teachings says that the matter of the physical world may be subdivided under two great groups (1) Dense; and (2) Etheric, under the Dense comes the solid, liquid and gaseous states of matter whereas under the Etheric comes Ether in its four subdivisions Ether No. I, Ether No. II, Ether No. III and Ether No. IV. As the Scientists can change the states of a dense

matter from solid to liquid and from liquid to gas or vice versa, the Occultist can deal with the four states of Etheric matter as well, so that when the Ether is reduced to its fourth or subtlest form, it is brought to its ultimate form in the physical plane and in this state its single indivisible particle is called an *atom* of the Occultist. The Scientists say that their *Atom* (an indivisible particle of gas) cannot be divided and is considered as the ultimate state of matter but the Occultists say they can divide not only this ultimate atom of the scientist but that they can even divide the physical atom of the Occultist existing in the fourth or finest state of Ether, and they further say if that division is done then the atom loses its character of physical matter and becomes reduced to matter of the astral *world* and thus they take us to the 2nd world, the *Astral*; and here we are led into a sphere which has nothing to do with the present day science and it is under the sole domain of theosophy. This world like the physical is again subdivided by Theosophy into seven states of Astral matter, varying from the densest to the finest and when in its finest or seventh state its atom is farther resolved, and then we are led to the matter of the 3rd world, the *Mental*. Thus the Occultist tells us of the *three worlds* so often alluded to in the *Purans* and other religious books, both of the East and the West.

These three worlds, the Physical, Astral and Mental form the subject of investigation for the Theosophist.

We can thus divide our subjects of study into three worlds or planes of existence and these again are to be subdivided into seven minor states as noted below :—

Physical world existing in	{	(1) The solid state	}
		(2) The Liquid state	
	{	(3) Gaseous state	}
		(4) Ether in its four states	
	{	(a) Ether No. I.	}
		(b) Ether No. II.	
		(c) Ether No. III.	
		(d) Ether No. IV.	

Minutely dealt by the modern science so it needs no separate treatment. They form the common subject of study for the Occultist and the Scientist alike.

Astral world existing in	$\left\{ \begin{array}{l} (1) \text{ Astral No. I.} \\ (2) \text{ Astral } " \text{ II.} \\ (3) \text{ Astral } " \text{ III.} \\ (4) \text{ Astral } " \text{ IV.} \\ (5) \text{ Do. } " \text{ V.} \\ (6) \text{ Do. } " \text{ VI.} \\ (7) \text{ Do. } " \text{ VII.} \end{array} \right\} \cdot \cdot$ $\left\{ \begin{array}{l} \text{State No. I.} \\ \text{Do. } " \text{ II.} \\ \text{Do. } " \text{ III.} \\ \text{Do. } " \text{ IV.} \\ \text{Do. } " \text{ V.} \\ \text{Do. } " \text{ VI.} \\ \text{Do. } " \text{ VII.} \end{array} \right\} \cdot \cdot$	$\left\{ \begin{array}{l} b \\ a \\ b \end{array} \right\}$	Forms the exclusive subject of study for the Theosophist and the Occultist.

Besides these three worlds there are other *four* which come within the province of Occult Science but which cannot be conveniently dealt with at present. To form an idea of these worlds let us take into consideration the physical and by analogy guess at the conditions of the rest.

(To be continued.)

—:o:—

QUESTIONS.

Q. XXXVII.—On what grounds communities believing in reincarnation, base their laws for punishing criminals, considering that each act done in this life will bring its exact retribution in a future one, and no pain can befall a man in this except that which he has done something to deserve in his past, thus making all acts of violence—including legal punishment—done to an individual in this life but effects of a past cause.

Q. XXXVIII.—With all the triumph of Science in this beginning of the Twentieth Century there are many things which have still remained quite inexplicable. Here is a fact which I describe in full hoping that either you or any of your readers should be pleased to explain the mystery in it.

Since our shifting to our present house almost every night we hear a “tu-tu-du-du-tu-tu” sound. At first we imagined that some birds might make the sound, or some mischievous persons might do the same. We have pondered over the matter, and asked

our friends' explanations but none of us could make out the real cause, certainly it is no bird or no man. The sound can be heard between 11 p.m. and 5 a.m. It does not always come from the same direction, nor is the sound confined to night only. Even at day-time chiefly on Fridays, the mistress of the house heard the sound. She says it comes generally from the direction in which the latrine is.

Now, ignorant people, generally the Burmans says in explanation that some women had died there before the present house was built on the spot. That evil spirit produces the sound and perhaps she hopes to be redeemed. The sound is first, "Tu-tu," then "du-du" more loudly and in a different tone as if, and thirdly "tu-tu" again, same as the first. One night I heard the sound more than 20 times, and could not at all make out the mystery.

How do you solve the problem? What has the Science got to say for or against this?

**FINANCIAL STATEMENT FOR THE MONTH
OF MAY 1901.**

	Balance of last month.	Receipts.		Total.		Expenditure.		Balance.	
		Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.
General Fund	... 8787 7 4½	1068	3 5	9855	10 9½	1234	14 9	8620	12 0½
Building	" -175	13 4	344	0 0	168 2 8	441	5 6	-273	2 10
Suspense	{ Deposit	1372	15 0	57	0 0	1429	15 0	409	7 0
Accounts	{ Advance.	467	10 3	185	0 0	-282	10 3	45	0 0
E. S. T. Fund	...	54	0 0	250	0 0	304	0 0	304	0 0
C. H. College	...	20	0 0	134	8 0	154	8 0	154	8 0
C. H. C. Magazine	...	3	0 0	3	0 0	6	0 0	6	0 0
Total	...	9593	14 9½	2041	11 5	11635	10 2½	2595	3 3

J. N. BANERJEE,
Accountant.

—:0:—

GENERAL FUND ACCOUNT FOR MAY 1901.

—:0:—

CASH ABSTRACT.

1. Annual dues from Branches	... 480	0 0	Salary	... 172	9 6
2. do. from Unattached members	... 58	0 0	Vernacular Work	... 20	0 0
3. Entrance fees from Branches	... 382	8 0	Travelling Expenses	... 110	5 0
4. do. from Unattached members	... 20	0 0	Postage, Telegrams &c.	96	12 9
5. V. P. Commission	... 0	6 0	Stationery	... 7	7 6
6. Donation to the Sec- tion	... 30	0 0	Furniture	... 33	9 9
7. Subscription to and sale of Prasnothara.	15	4 0	Boarding Expenses	... 10	5 9
8. Sale proceeds of Gar- den produce	... 3	6 0	Garden	... 58	14 0
9. Interest on Deposit	... 34	1 5	Contribution to Adyar...	554	14 0
10. Contribution to White Lotus Day	... 22	0 0	Books & Publications	4	0 0
11. Miscellaneous	... 22	10 0	Convention Expenses	0	0 9
			White Lotus Day	... 50	9 9
			Medical	... 86	14 0
			Hot weather charges	10	0 0
			Miscellaneous	... 18	8 0
Total Rs.	... 1068	3 5	Total Rs.	... 1234	14 9
Balance of last month	... 8,787	7 4½	Balance in hand Rs.	... 8,620	12 0½
Grand Total Rs.	... 9,855	10 9½	Grand Total Rs.	... 9,855	10 9½

1. ANNUAL DUES FROM BRANCHES.

Adyar	... 2 0 0	Madura	... 10 0 0
Ahmedabad	... 14 0 0	Midnapore	... 44 0 0
Bangalore	... 4 0 0	Motihari	... 38 0 0
Bankipur	... 32 0 0	Muzaffarpore	... 4 0 0
Berhampur (Bengal)	... 3 0 0	Patukota	... 2 0 0
Bhavanagar	... 22 0 0	Peddapuram	... 14 0 0
Bombay—The Dharmalaya T. S.	... 4 0 0	Penukonda	... 10 0 0
Calcutta	... 18 0 0	Periyakulam	... 38 0 0
Chapra	... 18 0 0	Rangoon	... 20 0 0
Coimbatore	... 20 0 0	Shavai Daigon	... 10 0 0
Colombo	... 20 0 0	Sinula	... 24 0 0
Dharampore	... 6 0 0	Surat	... 50 0 0
Fyzabad	... 7 0 0	Tanjore	... 14 0 0
Gya	... 10 0 0	Tirur	... 2 0 0
Lahore	... 8 0 0	Trivandram	... 10 0 0
Madnapalle	... 2 0 0		
		Total Rs. ...	480 0 0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Rai Bibhuti Bhushan Lahiri, Lahore, for 1901	... 3 0	" Keshavlal G. Dvivedi, Nadiad, for 1900 & 1901...	6 0
Mr. B. N. Billimoria, Billimora, for 1901	... 3 0	Babu Kirty Chandra Roy, Santipur, for 1902	... 3 0
.. B. Chunderlal Bhargava, Barielly, for 1901	... 3 0	" Nagendra Nath Ghose, Contai, for 1901	... 3 0
Babu Devendranath Singh, Habibpur, for 1901	... 3 0	Mr. P. Raman Nair, Telli-chery, for 1901	... 3 0
Mr. G. Narayananaya, Cuddapah, for 1901	... 3 0	" P. N. Patankar, Ujjain, for 1901	... 3 0
" Girja Prasad Hari Prasad Desai, Bhavanagar, for '01	... 3 0	" Ram Surup, Moradabad, for 1901	... 3 0
Babu Gopi Krishna Chander, Santipur, for 1901	... 3 0	Pt Rup Krishna, Etah, for 1901	... 3 0
Mr. Jai Dutt Joshi, Almora, for 1901	... 3 0	Miss S. A. Rodda, S. Australia, for 1900	... 3 0
" K. L. Johrie, Mythan, for 1901 (reduced)	... 1 0	Mr. Sanjivanlal Sinha, Muzaffarpur, for 1901	... 3 0
" K. Ramachandra Aiyar, Negapatunam, for 1901	... 3 0		
		Total Rs. ...	58 0

3. ENTRANCE FEES FROM BRANCHES.

Adyar	... 10 0 0	Lahore	... 35 0 0
Ahmedabad	... 12 0 0	Madnapalle	... 15 0 0
Bangalore	... 20 0 0	Parvatipur	... 20 0 0
Bankipur	... 10 0 0	Patukota	... 10 0 0
Benares	... 10 0 0	Peddapuram	... 60 0 0
Berhampur (Bengal)	... 10 0 0	Rangoon	... 5 0 0
Bezwada	... 10 0 0	Surat	... 20 0 0
Bhavanagar	... 10 0 0	Tirur	... 10 0 0
Bombay—The Dharmalaya T. S.	... 20 0 0	Trivandrum	... 3 8 0
Cuddapah	... 15 0 0		
Guntakul	... 77 0 0	Total Rs. ...	382 8 0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS

Mr. P. N. Patankar, Ujjain	...	...	...	...	10	0
Mr. Ravidutt Sarma, Debai	...	...	...	...	10	0
						<u>Total Rs. ... 20 0</u>

5. V. P. Commission 96

6. DONATION TO THE SECTION.

Mr. H. Dharanapala, Calcutta ...	...	...	...	20	0
„ Jehangir Sorabji, James Bazar	...	...	...	10	0
			Total Rs.	30	0

7. Subscription to and Sale of *Prasnotara*.

Dr. A. Marques, Sydney, for 1901	...	...	...	3	0
Sale proceeds	...	...	...	12	4
			Total Rs.	15	4

8. SALE PROCEEDS OF GARDEN PRODUCE.

Raghbir, Luxa, price of Bhusa ...	...	...	2	0
Babu D. K. Biswas, price of fuel	...	...	1	0
" " " vegetable ...	...	...	0	6

9. INTEREST ON DEPOSIT.

Interest on a G. P. Note for Rs. 1000, up to April 1901 ... 34 1 5

10. CONTRIBUTION TO WHITE LOTES DAY.

Babu Jogendra Nath Ghose, Benares ... 2 0
 Kashi Tatva Sobha (Benares T. S.) ... 20 0
 Total Rs. ... 22 0

II. MISCELLANEOUS.

Mr. K. K. Ramalingam, Aska, for the purchase of some things	2 0	S. G. Pandit, the amount found in the Hd. quarters building during the last convention	5 0
" C. Shunne, Fyzabad, for the purchase of a book	0 10		
" T. V. Charlu, Adyar, for payment to Babu U. N. Bose	15 0	Total Rs. ...	22 10

ACCOUNT OF DEPOSITS.

Chapra	T. S.	...	2 0	Tanjore	"	...	27 0
Guntakul	"	...	15 0				
Malegaon	"	...	7 0			Total Rs. ...	57 0
Periyakulam	"	...	6 0				

BUILDING FUND ACCOUNT FOR MAY 1901.

Donation	... 344 0 0	Purchase of Sookhey ...	36 3 0
		" of Lime ...	14 4 9
		" of Buck-bats.	5 0 0
		" of Paint ...	8 8 0
		" of Screws,	
		Nails &c ...	7 2 0
		" of Brass Bolts	10 0 0
		" of a Carpet ...	259 13 0
		" of a Water	
		Heater ...	20 0 0
		Punkhas, hooks &c ...	26 4 0
		Ceiling to the Delegates'	
		quarters ...	9 15 0
		Expenditure on Roads	8 8 6
		Labour ...	35 11 5
Total Rs ...	344 0 0	Total Rs ...	441 5 6
Balance of last month —	175 13 4	Balance in hand ...	273 2 10
Grand Total Rs ...	168 2 8	Grand Total Rs ...	168 2 8

DONATION.

Mr N. H. Cama, Nander ...	10 0	Babu Raghunandan Prasad	
Babu Haran Chandra Deb,		Sumi, Muzaffarpur T S	17 0
Cawnpore T S ...	12 0	T S Head quarters, Madras	100 0
Rai Bahadur Narsing Das,		Adyoti T S	100 0
Lucknow ...	50 0	Col II S Olcott	50 0
Babu Naiottam Das, Luck			
now ...	5 0	Total Rs ...	344 0

J N B.

— 0 —

Attention is invited to Resolution 9, page 31 of the Report of The Tenth Annual Convention held in December 1900, which authorises the General Secretary to utilise the deposit amount for any special object, if particulars are not sent with the remittance or at least within a month from the date of receipt of such remittance.

— 0 —

THE THEOSOPHICAL SOCIETY

—:e:—

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

[iv]
NOTICE

Theosophical Books translated and published in the *Gujarati* language.

Name of the Book.	Translated by.	Published by.
1. Seven Principles	... D. M. Oza	... Bhownagar Branch.
2. Reincarnation	... "	... "
3. Karma	... "	... "
4. Man and his Bodies	... "	... "
5. Death and After	... Surat	... Surat Branch.
6. The Voice of Silence	... "	... "
7. The Three Paths	... P. H. Mehta	... M. D. Shroff Bombay.
8. The Path of Discipleship.	"	... "
9. Self and its Seaths	... H. H. Mehta	... Dharampore. Sub-Judge.
10. Devaloka	... P. H. Mehta	... "
<i>The following works are in press.</i>		
Dharma	... P. H. Mehta	... M. D. Shroff.
Ancient Wisdom	... "	... P. H. Mehta
The Great War	... Pranjivandas Udhuvaji of Bhownagar.	
<i>The following are ready for press.</i>		
Avatars	... P. H. Mehta	... } M. D. Shroff.
Law of Sacrifice	... "	... }

Apply to :—*The Jt. Secretary, F. T. S., I. S. T. S.*



THE PRASNOTTARA.

VOL. XI. }
No. 7. }

JULY 1901.

{ SERIAL
No. 126

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION, T. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th. of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

Subscriptions for non-members of the Theosophical Society in advance :—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4. 4 d. or 12 c. each.

Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4, 4d. or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Lt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T.S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

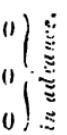
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THE PRASNOTTARA.

Vol. XI }
No. 7. }

BENARES: JULY, 1901.

{ Serial
No. 126

NOTES AND NEWS.

We are glad to note that this year is of great T. S. activity in ~~India~~. Formerly the activity was solely confined to the Southern Presidency but now it has extended to the Western Presidency and the Punjab. This activity is not confined to Branch inspection merely ; but Branch after Branch is being fast started by the exertions of our Officers and non-officers.

In April we had four Branches established, in June also four, out of the latter three were already noted in the June number, and the fourth was established at Belgaum. Of the three already noted we omitted to note that the Bala Krishna T. S. at Nadiad was established by the exertions of Dr. D. J. Edel Berham. The fourth at Belgaum has been started by the joint exertions of Bros R. Jaganathia and Capt. C. Stewart Prince. We are glad to say that all these branches are very strong and are expected to do much for the spread of Theosophy. This is a very happy sign.

A MISTAKE.

We are sorry to note that in announcing the formation of the Karkala Branch we did not put the names of Bros. O. V. Nanjundier and M. H. Rao who are the real founders of the Branch.

A REQUEST.

The Donors to the Head Quarters Building fund are requested to make in their promised subscriptions at their earliest convenience. Without such payments we cannot undertake the construction of the sanctioned building.

NEW BRANCH.

We are glad to inform that the following Branches have been chartered :—

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Belgaum (by R. Jagana- thia and Capt. G. S. Prince).	27-6-1901.	Capt C. S. Prince, President. D. R. Fernandes, Esq. Secretary & Treasurer.
Chicacole (by K. Narayan Swami).	2-7-1901.	T. V. Siva Ran, Esq. President. V. Govinviah Sastry, Esq. Secretary.

REVIVAL OF OLD BRANCHES.

IRAWADY T. S. Rangoon has been revived.

NEW MEMBERS.

The number of members who joined T. S. after last report from March 13th to 30th June is 238.

LOSS OF MEMBERS.

By death—One.

By Resignation—Nil.

BUILDING.

The European and Parsee dining Hall is almost finished.

The Printing Press—The fundation is dug, materials are being gathered.
The Dispensary (Charitable) is almost finished.

THE POST OFFICE.

The Post Office in our T. S. compound which was experimentally sanctioned by the Postal authorities and opened on the 1st of January 1901, has passed through its conditional period of existence and has been made a permanent sub-office. This will greatly facilitate our work.

THE DISPENSARY.

With the co-operation of the local Branch—The Kashi Tatwa Sabha a Homoeopathic Dispensary for the free treatment of the poor is going to be soon opened in the Head Quarters'ground, a convenient dispensing room is almost ready, medicines have been ordered from America and some have

already been purchased from Calcutta. A Doctor has been appointed who will attend the dispensary between the 7 and 9. A.M. and our devoted Bro. Dr. Thirlwall of C. H. C. will help us in this charitable work.

OBITUARY.

We are sorry to note the following death :—

1. B. Srinivasa Iyer of Madura.

We acknowledge with thanks the receipt of the following journals in exchange.

The Light of the East for April, The Theosophic Messenger, The N. Z. Theosophical Magazine, The Dawn, The Theosophy in Australasia, and The Theosofia for May, The Astrological Magazine, The C. H. College Magazine, The Punjab Theosophist, The Theosophist, and The Theosophic Gleaner for June and The Pantha for Chaitra and Baisakh.

ACTIVITIES.

Somapet :—Report for April 1901. Meetings 3. attendance 4. The Gita read daily, two chapters have been completed.

Calcutta :—Three ordinary meetings. Attendance 15. Spent in charity Rs. 14. Lecture by Babu Jagadish Ch. Chatterj on "Social reform." Read "On Planes of Consciousness" and "Brotherhood of man." Donation to C. H. C. Rs. 7 paid.

Rajkote :—J. N. Unwalla visited the Branch and held an informal meeting on 16th June 1901. He spoke about the evidence of Theosophy. Advised the members how to study. Advised them to read at least one sloka of the Gita a day.

Periyakulam :—The Branch is, very active and is working silently. as no formal reports were sent nothing was published in the Prasnottara. It holds its daily meetings. The Puranas, Markandeya and Kalki, are read in Sanscrit and explained. The members are all devoted. The present strength is 21.

Lahore :—Report for the quarter ending December 1900. Admission 6 members. Meetings regularly held. Attendance 50. Lectures delivered on "Devotion and Duty" (Dharma) by Pandit Govind Ram Sastry.

"Existence of Soul" by Lala Sadanund, "Necessity for worship" by Pandit Ikbalmath, 3 lectures on "Modern Thought Justifying Ancient Wisdom" one on "the Object of T. S." and two on the "Building of character" were delivered by Pandit Sakharam Gonesh. Books studied—Gita and the Doctrine of the Heart.

Habligunj—The 3rd anniversary meeting, was celebrated on Sunday the 3rd March 1901, with great eclat. In the morning A. Majid, Esq., B. A., LL. B. Bar-at-Law and Subdivisional officer was voted to the chair. The proceeding began with music, some beautiful Sanskrit hymns were recited. The annual report was then read and a lecture on Theosophy and the Theosophical Society, delivered. Office-bearers, Jt Secretary Sudersan Das B. A., B. L., and Mahim Ch. Datta M. A., B. L. Secretary. The proceeding ended with music. In the afternoon the proceeding commenced with music. Babu Raj Coomar Banerji M. A., B. L., Munsiff presiding Pandit Sivadhana Vidyarnava Kabyatirtho read and explained at intervals portions of the XII Chapter of Gita, made a short speech in Bengali on "Dharma Tatwa" and chanted some Vaidic hymns Babu Nabin Ch. Dey, a member of the local bar, read an essay on Bhakti Yoga. The proceeding ended with Hari Sankirtan. The celebration was a great success.

Nandyal—There had been one death and five transfer thereby reducing the strength of the branch to 8. The branch is not working well.

Bhagalpur—Meetings held fortnightly, attendance between 10 and 25, Mrs. Besant's visit has done much good. Lectures on "Do the Gods Exist" "Develoka" "Developement of Hindu Religion" and "Characters" were delivered by Bro. Devi Prasad, Mannathonath Choudhury B. A., B. L., and by Jagannath Sahai B. A., B. L., respectively.

Karkul—The Lodge was opened on 8th April at 10 a.m. Its foundation is due to the exertion of the local members, especially that of Bro. O. V. Nanjunda Iyer. The branch owes a good deal to Bro. Justine Boys who fully sympathised with the exertions of the members. On the opening day the representative of all the Brahmin community of the town and a few Roman Catholics were present. Bro. J. Boys took the chair and make a nice speech on the occasion. The following office-bearers were elected. *President* O. V. Nanjunda Iyer; *Vice-President* Subraya Kanthi; *Secretary* M. Babu Rao; *Asst-Secy. and Treasurer* R. Chardappaiya; *Librarian* E. Krishnaiyya. A paper was read on the Object of the Society.

Bombay—Dharmaloya T. S.—A new lodge has been opened in Bombay, it is located in the native quarters of the city, here the work is

intended to be done on Hindu line and the members of the Lodge will go about explaining the Hindu Sastras in the light of Theosophy. While maintaining the Catholic spirit of Theosophy by inviting one and all without distinction of race, creed and caste to its membership, this branch is intended to give great impetus to Hinduism. This branch was formally opened on 21st March 1901 corresponding to the Hindu New Year's day, the *Ramnarami* day. Some Hindu ladies and members of the Blavatsky Lodge were also present. On Hanuman Jayanti day there was *Puram* reading. Miss L. Edgar was invited and was received by the ladies in quite a Hindu fashion and she was presented with a *large copy* of *Yoga Vasistha*.

Madura :—Submits report for the quarter ending 31st March 1901. Sunday meetings held between 8 and 10 a.m. Lecture delivered between 8 and 9 a.m., and Gita read and expounded between 9 and 10 a.m., a series of lectures on Brahma Sutra was also delivered. In all there were 12 lectures. On 31st March number on the roll was 52 of whom 33, members and 19 sympathisers. The Library consists of 490 English, 331 Sanskrit and 147 volumes of Tamil books.

Bangalore :—Strength 43 members and 20 sympathisers. 30 meetings held *Gyana Vasistha* was studied. Balance in hand Rs. 135 over above the invested sum of Rs. 400. The Branch work is improving. In the last quarter the work was greatly hampered by the prevalence of the Plague.

Coconada :—Submits report for the quarter ending 31st March 1901. At a meeting held on the 24th February 1901, new office bearers were elected. Messrs. K. Parayya and V. Veukata Rayudu were re-elected President and Secretary respectively and T. P. Srivenkateswarulu as Asst-Secy. and Librarian. The Asst-Secy. holds the Ancient Wisdom class on Mondays, Wednesdays, Fridays and Sundays between 7 and 8 a.m. There is also a Gita class for members and sympathisers. The attendance is very poor. The Branch subscribes to the Theosophist, the Theosophical Review, the Hindu College Magazine and Theosophical Messenger and a few others. The Library for want of proper accommodation is not properly used.

Madnapolle :—The Strength is 17, Sunday weekly meetings are regularly held, the Manuals are studied. The Library consists of 253 volumes on Theosophy and kindred subjects. Bro. K. Narayan Swami visited the Branch in May, initiated two members, delivered a lecture on "Narayan sleeping on Water." The White Lotus Day was celebrated.

WHITE LOTUS DAY.

(Continued from page 134.)

Navsarai:—The White Lotus Day was celebrated by five Parsee and four Hindu local members. There is no branch here formed as yet, but the late visit of Miss L. Edger has given this place sufficient vitality for forming an effective group for T. S. work. The proceeding began with a short speech in Guzrati explaining the services rendered to humanity by H. P. B. Passages were read from the Light of Asia, Avesta, the Bible, the Gita, and "In memory of H. P. B." by different members.

Surat:—Motiram Dayabhai read 5 slokas of Gita Chapter XII. and 17th and 18th Chapters of the 5th Book of Bhagavat: a short speech was made on H. P. B. Resolved that out of the sum collected Rs. 15-8-0 be sent to the Anāth Bālāsram and the rest to the Niti Bodha and Girl School—*Surat*.

Madura:—The Hall was decorated with Lotus, invitations were sent the day before. The meeting consisted of members and sympathisers. There were in all 40 persons present. Recitation of Dakhinamoorti Ashthakam was followed by the reading of its English translation. Read, Bhagavat Gita Chapter XV. both in Sanskrit and English. Read, portions of the Light of Asia, the Sermon on the mount according to St. Mathew: portions from the Imitation of Christ. The recitation of Atma Vidyā Vilash, closed the meeting.

Tiruvelur:—The White Lotus Day was celebrated with great enthusiasm. Members of the local bar and leading officials of the place were present. The photos of H. P. B. and Sri-Krishna were decorated with white flowers. The report of the Society for one year and a half was read. A paper on H. P. B. was read. Portions from the Light of Asia, and the Chapters 12th and 15th of Gita were explained.

Baldyanath-Deoghar:—The photo of H. P. B. was decorated with garlands of white Lotus and other flowers. Col. Olcott's "H. P. B's departure" was read, so also the concluding Chapters of the "Light of Asia," Bhagavat Gita Chapter II. Sixteen lepers and many poor people were fed. Great solemnity prevailed during the proceeding.

Tamluk:—Observed the White Lotus Day with great eclat. The Hall of the local school was decorated with evergreens and flags bearing the symbols of the Theosophical Society. On the walls of the Hall were

hung several pictures of Hindu deities, among which was placed the photo of H. P. B. surrounded by garlands of White Lotus. The guests numbered 200, besides there was a great assemblage of the Tamluk public. The proceeding opened with an incantation of Jay Deva's stotra to the Ten Avatars set to music, the 12th Chapter of Gita was read and then a song compiled on the occasion "In memory of H. P. B." was sung. A speech was made by the President on the purpose of the meeting, the meaning of the White Lotus Day, and the significance of the White Lotus in the Evolution of Man. The Secretary read an essay on the teachings of H. P. B. especially touching the doctrine of evolution, reincarnation and Karma. Then the President made a short speech on the Life of H. P. B. Extract from the Light of Asia was read and the guests were served with light refreshment.

Bombay:—Blavatsky Lodge—Two meetings were held one in the morning and the other in the evening. The morning meeting was exclusively for the members, while the evening one was a public one. In the morning all the members of Bombay (including those of the New Lodge—"Dharmalaya T. S.) met together. The Photo of H. P. B. was beautifully decorated with wreaths of pretty flowers and White Lotus. The President spoke of the monumental work done by H. P. B. in her *Isis Unveiled* and the *Secret Doctrine*. Read, a portion of the *Doctrine of the Heart* and chanted slokas from the *Gita* and *Avesta* and a prayer in Guzrati to the Blessed Holy ones. Alms were distributed to the poor in the morning. In the evening friends, well-wishers and sympathisers were invited and the hall was densely crowded. There were also present some Parsee and Hindu ladies. Then the President spoke on the influence of the Spiritual Masters on H. P. B. The significance of the White Lotus. Brother G. C. Sutcliff read a paper "A colloquy between the Higher Self and the Lower Self. Lectures were delivered on "What has Theosophy to offer us," and "The wonders of Theosophy. "One reaps what he sows," "No-thing comes to us expect good deeds," and "Equilibrium of Mind." "Passages from the Light on the Path," were read "The Teachings of Lord Buddha." The proceeding ended by chanting a prayer to the Blessed Holy ones.

Coimbatore:—In the evening there was a large gathering of members and sympathisers in the Society's Hall. During the day 4,000 poor people were fed. Extracts from the Light of Asia were read and explained, 12th Chapter of Gita was recited and explained. A short account H. P. B's Life and the aims and progress of the Theosophical movement

was read. Pan-supari was distributed. At night there was Harikatha in the Secretary's house.

Simla—The meeting room was decorated with flowers and flags, 8th Book of the Light of the Asia and 11th Chapter of Gita were read. A paper on H. P. B's services to Humanity and to the people of India particularly were read. Babu Jadunath Chaterjee read a valuable paper on Symbolism. Babu Kunud Chandra Mookerjee explained that behind H. P. B. there were the Masters to support the movement and that in commemorating the memory of H. P. B. they were fixing their thoughts on the Higher Beings. Bits of silver were distributed to the poor.

Multan—The White Lotus Day was celebrated for the first time. Bhajans were sung by Rabbabees with the help of musical instruments. Stories of well known Bhaktas were recited. The inmates of the local orphanage were fed.

Comilla—Eight members and two sympathisers took part in the celebration. Gita Chapter XII. and Light of Asia beginning with page 223 were read. Babu Nobin Chandra Chakravarty made a speech on the use and advantages of celebrating such ceremonies and spoke on the works of H. P. B., and the gratitude we owe her. Then Babu Nagendra Nath Gupta—the President spoke on H. P. B. and closed the meeting.

Lahore—In the morning members gathered at Dr. Balkrishna Kaul's house, where one room was decorated and the picture of H. P. B. was adorned with White Lotus. 82 orphans were fed and 20 Vidyarthi's wants were attended to. In the evening Light of Asia Chapter VIII. was read and the 14th discourse from the Gita was read and explained in Hindi. A poem from Tennyson and How H. P. B. kept her pledge, a chapter from the Reminiscences were read. A short address was read summing up "the effect of the movement set on by H. P. B."—the Messenger of the Holy Masters. Then Dr. Balkrishna Kaul spoke solemnly and feelingly the words of G. R. L. Mead which he delivered just before the cremation took place. Perfect silence reigned while the eloquent words stirred each heart and a flood of gratitude was poured out to the Teacher. The meeting was brought to a close by chanting a few Bhajans.

(To be continued.)

SRI-KRISHNA.

(Continued from Page 142.)

From what has been said above we know the desires of the Gopinis and the promise of Sri-Krishna to fulfill them. Now let us see how did He fulfil it in the Râsh-Lila. To remove all misconceptions I intend treating the Râsh Lîlâ fully so that each one may judge for himself without being hoodwinked by the prejudices of other men. This Râsh-Lîlâ was performed on one night of the Sarat-season which comprises the months of Bhadra and Ashwin corresponding to September and October, cf. 10. XXIX. I.

भगवानपि ता रात्रीः शरवेष्टुङ्ग मलिका ।
वीक्ष्य रन्तु मनश्चकं योगमायामुपाध्रितः ॥

The almighty Lord having seen the night rendered delightful with blooming autumnal jessamine made up his mind to hold sport with the help of the illusion of Yoga, XI, 29.

The last word "Yogamayam Upasritya" at once strikes the keynote that this Lîlâ was another feat of his external consort Maya or illusion, meaning thereby that the reality of the thing is scarcely disclosed to us. To effect this He played on His flute and the following happened cf. 10. XLXX. 4.

निशम्य गीतं तदनङ्गवर्द्धनं त्रजित्यः कृष्ण शृङ्खित मानसाः ।
धार्जन्मुरन्योन्यमलक्षितोऽयमः स यत्र कान्तो जनलोल कुण्डलः ॥

The damsels of Vraja, with their minds captivated by Sri-Krishna having heard that music capable of "exciting ananga" Kama, or desire, came where their Kânta or Pati was playing on His flute, not minding in the least what others were doing at the same time.

Here the word "Ananga Bardhanam" needs a little explanation. This word "Ananga" has been ordinarily associated with "sexual desire," because it is supposed to be connected with Kamadeva, the God of lust, who was burned by Mahadeva, for the attempt of the former to bring the latter under his own influence, hence he is called "Ananga" or one without a body; but if a

dictionary is consulted, it will be clear that "Ananga" does not mean "lust" only, but that it has another meaning "mind" which is the seat of desire of all kinds—hence "Ananga" taken in its general meaning means "desires of any kind" of.

नास्ति अङ्गमवयवो यस्य तत् अनङ्गः आकाशं मनः इति मेहिनी । Hence I can safely say that "Ananga Bardhanam" means "that which excites desire"—The mind.

Every reader of Theosophy knows well that the "lower mind" is taken as equivalent to "Kama" which means "simple desire," and nothing else, as in the word "Kama loka" and the body appropriate to it is "Kâma manas;" hence the use of the word "Ananga Bardhanam" cannot suggest the idea of lust as is supposed by many; it means "desires" pure and simple and here it means desires to enjoy the holy company Sri-Krishna and to worship Him. Then comes the passage :—10. XXIX. 8.

सा वार्यमाणाः परिभिः पितृभिर्व्रातृवन्युभिः ।
गोवन्शपहनात्मानो न न्यवर्त्तन्त मोहिता ॥

Although being forbidden by their husbands, parents and brothers, their minds having been captivated by Sri-Krishna they did not stop.

Here also the word "Bâryamâñâ" wants explanation. This means "forbidden," but does not by itself imply any "immoral connection" and it cannot be interpreted in a sinister way, for it is natural that women should be forbidden to walk about at night neglecting their home-duties, and however noble might be their object they could not, by physically associating with Sri Krishna avoid the odium of violating the Social morality enjoined in the Hindu Sastras.

But there were others whose actions were very different.

10. XXIX. 9, 10, 11.

अन्तगृहगताः काश्चिद्गोप्याऽनङ्गविनिर्गमाः ।
कृष्णं तद्यावनायुन्ता इध्युर्मैलित लोचनाः ॥ ९ ॥
दुःसहंप्रश्न विरहतीत्रतापधुना शुभाः ।
ध्यानप्राप्ताच्युताश्लेष निर्वृत्या क्षीण मङ्गलाः ॥ १० ॥

तमेव परमात्मानं जारुद्विष्पि सङ्कृताः ।
जुहुर्गुणमयं देहं सद्यः प्रक्षीण वन्धनाः ॥ ११ ॥

Those who were confined in their homes by their guardians who strictly observed the social morality and who were not allowed to set out, meditated on Sri-Krishna with closed eyes and thereby expatiated their sins by the anguish of separation. And although they were attached to the supreme Atma in the light of a husband, they left their "Gunamaya body" or Karana sharira (composed of the three gunas, Satvas, Rajas and Tamas which are the attributes of Prakriti in its manifested state.)

The above is a nice description of one working in his highest bodies. These Gopinis are said to have left their bodies while engaged in meditation. This leaving of the Gunamaya body cannot mean death. I would interpret "Jagmu Gunamaya Deham" by "going out of the physical" or still "higher-body—the Karana sharira," which happens when a man is in a state of fixed meditation. When the Soul goes out of the lower bodies—first from the physical, then the astral and lastly the Karana—the Buddhic body, and merges with the Divine, then the man becomes a Jeevana Mukta. cf. 10. XXIX. 13.

Here the word *Shilhi* सिद्धि is mentioned to describe the result of their meditation. Another cause of my interpreting it in this way is that there is no description in the Bhāgvat here which shows that there occurred such an event as "physical death" to any body, for if it at all happened then that must have been minutely described, by the author, but on the contrary we see that there was no notice taken of it—for what more notice could be taken of a "superphysical fact?" and it was impossible to describe it as having no physical manifestation. This can be further proved by showing that 'this' "is not the only instance of leaving the body described in the Bhāgvat, for by referring to Skandha 10, Section XXIII, Sloka 34 wherein is described the state of a Brahmani who was not allowed by her husband to go out to offer food to Sri-Krishna and his cowherd boys in the forest, we see that :—

तत्रैका विधृता भर्ता भगवन्तं यथाश्रुतं ।
हशोपगुह्य विजहौ देहं कर्मानुबन्धनं ॥

One lady, who was confined by her husband, meditating upon "His form" as described by others, left the body which is the outcome of bondage to action. विजहौ रेहं कर्मानुबन्धनं "Bijohau Deham Karmanubandhanam," which cannot but mean "leaving the physical body" in meditation.

It is to be noticed further, that even here no death scene is described, implying thereby that there was no physical death at all.

Hence if such be the result of attachment of these Gopinies to Sri-Krishna how can we find fault with them? And what better position can we aspire to?

Then comes the question how could these women attached to Him as mistresses attain to such perfection?

The answer is given to this by Sukhdeva in Section 29 Stanza 15.

कामं क्रोधं भयं स्नेहं मैत्र्यं सौहार्द्यमेवत्तु ।
नित्यं हरौ विश्वतो यान्ति तन्मयतां हि ते ॥

Whoever always meditates on Hari through, desire, anger, fear, affection, friendship and reverence surely attains to homogeneity of nature with Him i.e. becomes identified with Him.

This idea of unification by any kind of emotion is also *peculiar* to the Hindu philosophy. It is herein inculcated that a man can not only be identified with his object, by love, but by other emotions as well, because all these emotions have the power of captivating the mind to the object of emotion and whenever the mind is so captivated that it cannot separate itself from it, the effect is its unconscious unification (union) with the object of emotion. This can well be explained by a physical example. If any body enters fire voluntarily or involuntarily, with a desire to enjoy or otherwise, the fire will do its work of consumption on such a thing. Thus the flies which enter the fire charmed by its glowing colour and delightful pleasant warmth, become consumed by it, even though the emotion which attracted them was nothing but the love for the flame. So each substance will do its work by its

inherent properties provided certain conditions are fulfilled. Such is the nature of Sri-Krishna who is also called "Hari" that is one who "takes away" sins. When the mind is fixed on Him by the influence of any of the passions, such as love or hatred, as in the cases of Prahlad and Dhruva on the one hand, and Hiranya Kasipu and Ravana on the other, it is sure to achieve the liberation of its possessor.

The rationale of this is that with the Divine.—The Absolute there is no distinction made between "good" and "evil," as we do between them. The evil forms as much a part of the Divine work as the Good. Hence it is immaterial whether a man takes the side of Good or Evil, it is certain he works for the evolution of the world. The only difference between the two lies in this, the former works consciously and therefore willingly helps the evolution while the latter works unconsciously and therefore while thinking he is opposing the Divine he is made an instrument in the bringing about of the Divine object. Such help whether conscious or not, cannot but be attended with the highest boon—the liberation from bondage of illusion.

Hence any feeling directed to the Highest cannot but be productive of good results—the release from the "body of Gunas." Whether such release can be called death or "leaving" the body temporarily for higher initiation, is to be decided by the readers themselves.

(To be continued.)

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BENARES LECTURES.

(Continued from page 145.)

The physical world is divided into seven states of matter, all co-existing in a physical body; and as we can, by the help of the scientific instruments, prove that we can scarcely find a body in which the solid, liquid and gaseous matters are not co-existing, similarly by the help of the occult instruments we shall be able to

see that every particle of a physical body not only contains those three states of matter (solid, liquid and gas) but that it contains the four states of ether also. Hence it would be clear, as these seven states of matter of the physical plane co-exist even in the grossest body, so the seven worlds can be imagined to be co-existent with the physical world and it requires no change of place to reach at the other worlds. It is only by the transfer of consciousness that a man can exist in all these worlds. The means of reaching these worlds, is the development of our organs as yet undeveloped and these are the only instruments used by the Occultist. By the development of these organs we can get an insight into the workings of the other worlds, but to be able to work in them we must evolve our *sheaths* or Upâdhis and unless these Upâdhis are evolved we cannot verify the Theosophical teachings. Hence to the would-be occultist who wants to work out the teachings of Theosophy, the evolution of Upâdhis is of chief importance. We shall deal with them hereafter, but for the present let us study the physical body. As observed before the physical is to be divided under two principal heads the dense and the etheric. The dense body is composed of the three states of matter—Solid, liquid and gas. This is the body which is known to and is acknowledged by all, and with it we generally identify ourselves. When the life is in this body, we are said to be living, but when the life is out of it we are said to be dead: but the fact is that this dense body is not our sole body nor can we be identified with it; for even after death (in the ordinary sense of the word) we live in other bodies, and the loss of life in the physical is compensated by more active life in other bodies. As for instance in sleep when our life and hence activity in the physical dense body is at its minimum, it is more active in the etheric body and the astral body—the bodies in which we have our dream experiences. The etheric body is the body composed of the four states of ether. This is the body in which some of our dreams are experienced. This body forms the bridge for the life to pass between the dense physical and the astral body. When a portion of this body is removed from the dense physical then it becomes numb to sens-

ations; thus a subject under mesmerism or chloroform loses his sensations because his etheric body is then partially driven out of the dense body. When this body is totally separated from the dense body, so that the bridge is destroyed for the life to come to it, the man or rather the dense body is said to be dead. During the process of death this etheric body gradually oozes out of the dense physical body but remains connected with it by a slender thread of ether, when this thread is cut off, the passage of life to the dense body is stopped for ever and it becomes a corpse, and our relation with this body ceases. Now this body, deprived of the controlling influence of the Ego or human Jiva' becomes subject to the individual forces of the tiny particles or cells which form the dense physical body, and the activity of these cells so long kept under control by the Jiva but now left to itself begins to work for the growth of these individual cells, which after a few moments, become new centers of life and then the human body rots and becomes full of these tiny living animals. This is the real nature of the physical body with which we so long identified ourselves. This body can be called ours as long as we can control its constituent cells, but as soon as they are beyond our control they become independent living beings and their disorganised aggregation cannot properly be called our body. Such is the nature of our dense physical body. It is to be further noted these cells are continually passing from one body to another, so that if two persons sit together the cells of their bodies interchange without their notice. Now from this consider whether we can at all identify ourselves with our dense physical body which is continually at work to set up independent lives and parts of which are ever going out and coming in without our notice and control. Knowing all these the Theosophist do not identify themselves with their physical body, but call it is an Upâdhi of the true man—the Jiva in the body.

Now this Jiva in the body is free from all these additions to and subtractions from the particles of the dense body but in its physical consciousness it is affected by these changes; for if

our body is not pure we cannot in our waking consciousness—which is life in the physical body—have impressions coming from the higher planes of existence, and such impressions—even if experienced in our sleep are not carried down to our physical consciousness, and therefore we are obliged to identify overselves with our physical body and by so thinking make ourselves subject to the effects of the changes of these physical cells; hence by quite identifying ourselves with the physical body we render ourselves liable to physical diseases carried into our bodies by the interchange of these cells and this transmission of diseases by the intermingling of these particles is known in the west by the word “contagion.” To prevent this the Western scientists advice mere external cleanliness, but the Hindus who had better knowledge of these, advised not only such external precautions, but strongly recommended the more effectual remedy—the internal purity of our sheaths or physical body by the non-consumption or non-eating of impure things, such as flesh and fish and other prohibited things which either attract or help the growth of those disease-germs in the physical body. They further advised the highest remedy of making the body impregnable to these outer influences by concentration of the mind on purer and higher Beings, whereby the help of these higher influences are brought down upon us, and thereby we not only make ourselves secure against contagion but at the same-time make our atmosphere purer by our higher thoughts, and thus contribute to the safety of our neighbours. This is the object which leads the Hindus to observe some restrictions as regards food when there rages an epidemic in the neighbourhood and to pass their time in Sankirtans, Homas and other devotional ceremonies. But alas! we have lost all these knowledge which introduced these practices and we sometimes follow them quite ignorantly, and not being able to explain the reasons of these to the scientific world we are called superstitious. It is true that by ignorance much of the influence of these acts and ceremonies are lost to us but we cannot on that ground ignore their utility and neither should we give them up.

Here comes the importance of the purity of physical body the refinement of the physical sheath, the object being to make ourselves free from the influence of an epidemic, the germs of which cannot fructify in a pure uncongenial soil, to make our neighbours more secure by allowing our pure physical particles to pass into their bodies, to make our atmosphere purer by our pure acts and thoughts and by making our sheaths finer, to make ourselves susceptible to the higher influences, so that even in our physical waking consciousness we can have some knowledge of what our true self or Jiva experiences in the higher planes and can thereby learn to think ourselves separate from the physical body and to identify ourselves with our true self—the Jiva, which is ever active and is living in all the planes of existence irrespective of the sheaths by which it is limited for the time being.

(To be Continued.)

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QUESTIONS AND ANSWERS.

Q. XXXVIII.—*It is said that the Desire Body also perishes within sometime after death. Is it to be assumed that the desires also perish with the Desire Body? If so, what then remains to cause rebirth or return to earth? If not, what is the difference between desires and Desire Body?*

Ans.—It is well that the question has been asked in this definite form at last. Like everything else Theosophical terms and ideas have also undergone and are now undergoing evolution; but the “palingeny” in their case is fortunately comparatively rapid. They are becoming defined every day—and this is a good sign for Theosophy; for it means minds brought to bear on them. The terms Desire-Body, Mental Body, Causal Body &c., &c., require some further clearing-up. Of course they have been defined over and over again, but so far there is only too much reason to believe—the present question itself is proof thereof—that many people are under the impression that the Desire body is a body which is composed purely of Desire or desires and of nothing

else ; the mental body, purely of mind and nothing else and so on. And hence a vast amount of confusion of thought. All this points to the fact which cannot be reiterated too often that there is no getting on in Theosophy *i. e.* occult science without a very close and intimate combination of Metaphysic and Physical Science. Occult Science is nothing else than such a combination of the deepest metaphysic *i. e.* Principles and Laws and the fullest Physical Science *i. e.* facts and details. The nature of mind, of cognition, desire &c, should be carefully determined and then it will become clear what the relation of these is to the bodies named after them.

Cognition, desire and action (volition) are of the very essence of the Jivatma ; they constitute the tri-nne being of the Jivatma and can never be separated from each other ; each manifestation of each is inseparably related to manifestation of the two others. So long as the Jivatma retains its separate being, its individuality, so long, *i. e.*, as long as it is a Jivatma it will live and function as knowing, desiring and acting, whether it occupy a physical body or a Desire-body (astral), or mental, or karana, or Budhic or Nirvanic, or any higher. As we now know, as we can talk at all about the Jivatma, we must say so ; if there are any states where these three functions can be separated then they are as nil to us ; they are possible in just the same way as worlds are possible where wholes can exist without parts or fronts without backs. This will become clear when the nature of the three is understood. To be face to face with, to reflect a thing is to know it ; to wish to unite it with or separate it from one self is to desire it ; and in consequence, to move away from or towards it, is to act. Each implies the other. It may appear at first sight that it is possible to know without desiring one way or the other ; or to desire without acting ; or to know without acting &c. But on closer analysis it will appear that this is not so.

Now if cognition, desire and action are inseparable, when a body is named after one of these exclusively, the intention can

only be that in that body that particular function is *predominant as compared with other bodies*. Examined from the stand point of the astral body in the astral plane, it would probably appear that the three functions were as much proportioned to each other in the life of that astral body with reference to astral objects, as they are in the life of the physical body with regard to things of the physical plane. But when a human being occupying a physical body in the physical world has, to say, an unexpended balance of desires which cannot find vent and expression in the physical worlds, then that unexpended fund of desires becomes transferred to the astral plane and begins "action" on that plane, stimulating and defining more and more the astral body of the man, in fact practically forming and creating it newly as it were. Where desires always find easy vent and satisfaction as in the case of the lower animals, or more so vegetables, the development of the astral body is very slight. *Therefore* from the stand point of the physical plane, is the astral body spoken of as the Desire-body; it is not composed of pure desire any more than a cricket ball is composed of a pure sphere without leather and twine &c. The *material* of the astral body is *matter* (to which looks very like a truism, but unavoidable in this case!—) just as much as that of the physical body, only subtler. Desire works in, finds expression through a body, and never is identical with any body. As to the perishing of Desire it perishes only when the Jivatma perishes, if it ever does. Indeed "the balance of unexpended Desire-force" (desire is the only force in the world, by the way) is always the means of successively evolving the higher and higher bodies, plane after plane, in the way described above as regards the astral; only at the junction between the Karana—and the Buddhic bodies, the Desire turns a somersault as it were, for reasons which cannot be entered into here, but have been already mentioned elsewhere in Theosophical literature from having been Desire for the benefit of oneself it becomes Desire for the benefit of All-Self.

Q. XXXIX.—*It is said that Genius is the effect of the occasional flashes of the Higher Manas or Budhi into the Lower Manas. It is also said that in all persons Budhi Tattwa is the same, pure and divine, and does not vary according to personalities. Why then are different sorts of Genius manifested in the world?*

Ans.—That Genius is the effect of the occasional flash of the Higher Manas or Buddhi into the Lower Manas, is true from the standpoint of the present stage of human evolution. To make the definition perfectly general we should say “occasional flash of the Higher into the Lower.” Amongst primitive race, the first discoverer of a bedstead, of a cloth, of a mud-house, of a flint-axe had a stroke of Genius. Amongst the birds the first deviser of a nest would be possessed of Genius. Amongst modern men, nothing less than the inventor of a flying-machine, wireless telegraphy, of a great poem, a great novel, a great painting &c., is a genius. In the sixth Race probably he who brought over and introduced to and imposed and impressed upon the material of his day a higher form, till then exclusively engaged on the Nirvanic plane,—such a person alone would be a Genius. The principle then comes to be this—the impressing of a beautiful form till then belonging exclusively to a subtler and more plastic grade of matter, upon a lower and more gross grade and so enriching life on that lower grade is the work of Genius and this is continuous, from plane to plane; there is no break in nature.

The above should cover the later portions of the question also: but some further remarks may be added. In the first place, where has it been said that in all persons Buddhi Tattwa is the same, pure and divine, and does not vary according to personalities? And secondly even if this has been said, why should it be interpreted as meaning that the *whole* of the Buddhi-Tattwa is present in each personally? Supposing that the Buddhi-Tattwa consisted of hundred facets; that the Buddhic plane had a hundred departments of beautiful life, and people of our race endeavoured to bring down these and introduce them on the earth,

the present condition of the physical plane would perforce limit the possibilities of their success, if any, to the modifications of the five sense-elements at present evolved and are working here i. e. to say they could enrich physical life, with respect to sensations as well as corresponding intellectual ideas, sciences, emotions, actions &c., only within the limits of the five sense-elements and further, as none could go beyond the five, so each would go only to the line and extent of his special development. The person with much Akashic Tattwa development in him would catch new sound, harmonies out of the higher plane; one with a more developed "eye" would bring down great pictures and so on. The "sameness of the Buddhi Tattwa" may consist in this that a beautiful form or symphony would be the same to a number of seers or hearers: they would agree about its merits, and not disagree as they do here, for Union, Brotherhood, Harmony, Love and agreement prevail in that region and not discord as here.

B. D.

(To be continued.)

-:O:-

**FINANCIAL STATEMENT FOR THE MONTH
OF JUNE 1901.**

	Balance of last month.		Receipts.		Total.		Expenditure.		Balance.			
	Rs.	As.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	
General Fund ...	8620	12	0	947	8	0	9568	4	0	1020	2	0
Building ..	-273	2	10	687	0	0	413	13	2	-2	1	9
Suspen ^{ce} Deposit	1020	8	0	48	0	0	1068	8	0	153	8	0
Accounts Advance.	-327	10	3	226	12	6	-100	13	9	461	0	10
E. S. T. Fund ...	...	74	0	0	74	0	0	36	0	0	38	0
C. H. College ...	...	777	0	0	777	0	0	777	0	0	...	
C. H. C. Magazine ...	...	4	0	0	4	0	0	4	0	0	...	
Total ...	9040	6	11	2764	4	6	11804	11	5	2449	9	1

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR JUNE 1901.

—:—

CASH ABSTRACT.

1. Annual dues from Branches	423 0 0	Salary	152 14 0
2. do. from Unattached members	66 0 0	Vernacular Work	20 0 0
3. Entrance fees from Branches	370 0 0	Travelling Expenses	0 1 0
4. do. from Unattached members	5 0 0	Guarding charges	11 1 1½
5. V. P. Commission	0 6 0	Postage, Telegrams &c.	54 5 6
6. Donation	10 0 0	Stationery	4 14 0
7. Sale of and advertisement in Prasnottara.	8 15 0	Hot weather charges	4 0 0
8. Sale proceeds of Garden produce	4 4 0	Printing	587 3 9
9. Contribution to Travelling Expenses	25 0 0	Furniture	0 2 6
10. Miscellaneous	34 15 0	Boarding charges	15 6 6
		Garden	36 13 0
		Contribution to C. H. College	100 0 0
		Books & Publications	4 0 0
		Miscellaneous	29 4 8
			—
Total Rs. ...	947 8 0		
Balance of last month ...	8,620 12 0	Total Rs. ...	1,020 2 0½
	—	Balance in hand Rs. ...	8,548 2 0
Grand Total Rs. ...	9,568 4 0½	Grand Total Rs. ...	9,568 4 0½

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad	... 4 0	Mooltan	... 4 0
Bangalore	... 34 0	Monghyr	... 8 0
Bareilly	... 14 0	Muttra	... 2 0
Benares	... 26 0	Muzaffarpore	... 10 0
Berhampur (Bengal)	... 2 0	Nilphamari	... 4 0
Bhavanagar	... 2 0	Periyakulam	... 6 0
Broach	... 22 0	Rajkot	... 22 0
Calcutta	... 14 0	Rangoon	... 14 0
Chapra	... 18 0	Secunderabad	... 6 0
Coinibatore	... 8 0	Sheve Dagon	... 8 0
Cuddalore	... 34 0	Sholingur	... 50 0
Cuddapah	... 6 0	Sivaganga	... 12 0
Gya	... 2 0	Surat	... 12 0
Harur	... 4 0	Tirupatur	... 2 0
Jummoo	... 4 0	Trichinopoly	... 2 0
Kulitalai	... 8 0	Tumluk	... 22 0
Kurnool	... 17 0		
Lahore	... 18 0	Total Rs. ...	423 0
Madnapalle	... 20 0		

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Makanji Dayabhai Desai, Surat for 1901	3 0	Babu Bireswar Chakravarty, Cawnpore for 1901	3 0
Mrs. Sonabai Sorabji Dosabhai, Bandikui for 1901	3 0	" Satyendra Kumar Basu, Shilong, for 1901	3 0
Lala Manohar Lal, Saugor for 1901	3 0	Mr. C. Murugesa Nadar, Tranquebar, for 1901	3 0
Mr. Luxman Vishnu Mehen-dele, Thana for 1901 to '03.	9 0	Babu Baijnath Punda, Balangir for 1901	3 0
" Mannalal, Sambhor for 1901	3 0	Pandya Luxmishankar Rajeswar, Nandgaon, for 1901, thro' do.	3 0
Lala Pirbhu Dayal do. for do.	3 0	Babu Lalit Mohan Jyotirbhu-shan, Jaigunj, for 1901	3 0
Babu Nilmadhav Mazumdar, Hooghly, Arrears to 1901.	9 0	Mr. M. N. Chatterji, Umballa, for 1901	3 0
M. R. Ry : P. Subramania Pillay, Tinnevelly for 1901.	3 0		
Sirdar Nath Singh, Khairpur Mirs. for 1901	3 0		
Mr. A. Narayana Pillay, Vellore, for 1901	3 0		
Babu Rani Gopal Buxy, Simla, for 1901	3 0		
		Total Rs.	66 0

3. ENTRANCE FEES FROM BRANCHES.

Belgaon	60 0	Negapatam	10 0
Calcutta	5 0	Rajkot	10 0
Guntakul	25 0	Rangoon	10 0
Krishnagur	10 0	Sivaganga	59 0
Kulitalai	5 0	Surat	66 0
Kurnool	10 0	Trichinopoly	10 0
Lahore	80 0		
Muttra	10 0		
		Total Rs.	370 0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Babu Kalidas Mukerjee, Nuddea	5 0
5. V. P. Commission	0 6

6. DONATION.

Krishnarpan	10 0
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7. Sale of and Advertisement in Prasnottara.

Sale Proceeds of Prasnottara	2 15
Mr. J. R. Foster, Calcutta, Cost of advertisement for Sixmonths	..	6 0	

Total Rs.	...	8 15
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8. SALE PROCEEDS OF GARDEN PRODUCE.

Sale of Wood	4 4
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9. CONTRIBUTION TO TRAVELLING EXPENSES.

Balance of the Contribution from his Highness The Maharaja Saheb of Baroda towards Miss Edger's expenses	...	25 0
--	-----	------

10. MISCELLANEOUS.

Discount on a G. P. Note for Rs 500 23 12
 Amount received from members for the purchase of books from the
 T. P. S. 11 3
 Total Rs. ... 34 15

ACCOUNT OF DEPOSITS.

Mr. Bonares T. S	... 2 0 0	Mombasa	... 13 0 0
Mr. Bepin Behari Chatterji,		Sivaganga	... 3 0 0
Mr. Nuddea	... 2 0 0	T. S.	
Mr. M. Bishan Lall, Barcilly	14 0 0*	Total Rs.	... 34 0 0

BUILDING FUND ACCOUNT FOR JUNE 1901.

Expenditure	... 687 0 0	Purchase of paint ... 0 12 0
		Labour for painting doors, windows, Beams and Cleaning glazed doors ... 11 2 9
		Ceiling to the Delegates' quarters ... 2 8 0
		Labour ... 19 4 0
		Minor Expenditure ... 3 1 0
		<hr/>
		Total Rs. ... 36 11 9
		Deduct Refunds... 38 13 6
		<hr/>
		Net Total Rs ... -2 1 9
		Balance in hand ... 415 14 11
		<hr/>
		Grand Total Rs. ... 413 13 2

DONATION.

Mr. Luxman Vishnu Mehen-dele, Thana, ... 20 0	Mr. T. V. Narasayya, Masulipatam ... 5 0
Mr. Uswan Aniarnath, Jummoo. 250 0	Babu Umanath Ghoshal, Tumluk ... 10 0
Mr. Iswari Prasad Saheb, Roshangabad (repayment) ... 200 0	" Umesh Chandra Chatterji, Tumluk ... 2 0
Mr. V. C. Shesha Chari, Mylapur ... 150 0	
Mr. T. S. ... 50 0	Total Rs. ... 687 0

Since adjusted.

The 6th July, 1901.

† Will be adjusted this month.

J. N. B.

Printed by Freeman & Co., Ltd., at the Tura Printing Works, Benares.

THE THEOSOPHICAL SOCIETY.

— :0: —

The Theosophical Society was formed at New York, November 17th. 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religion, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (*a*) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (*b*) a decided interest in the study of ancient literature and Aryan intellectual achievements, (*c*) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

NOTICE.

Translations of the following T. S. Books have been undertaken.

“Avatar” in Urdu—by Sirdar Umrao Singh.

The “Story of the Great War” in Urdu—by Lala Prabhu Dayal of Sambhar.

“Self and its Sheaths” in Hindi—by Lala Sain Das of Lahore.

“Thought Power, Its control and culture” in Hindi and Urdu—by Lala Suraj Bhan.

“Karma” in Hindi.

“Ancient Ideals in Modern Life” in Hindi—by Baij Nath Bhargav.

“Epitome of Aryan Morals” in Canarees—by the Karkul Branch.

[Advertisement.]

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“The Shillong T. S. members have suffered a great loss by the destruction of the Shillong Indian Club, specially by the destruction of the Theosophical Section attached to it; the Joint Secretary of the Club Babu Satyendra Kumar Basu F. T. S. appeals to all T. S. members for the restoration of the Section by sending T. S. books to him. Joint Secretary to the Shillong Indian Club.” We recommend this to our T. S. members.



THE PRASNOTTARA.

Vol. XI. }
No. 8. }

AUGUST 1901.

{ SERIAL
No. 127.

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

Subscriptions for non-members of the Theosophical Society in advance:—

Yearly, Indian, Rs. 3. Foreign, 4 s. or \$ 1. Single copies, Annas 4. 4 d. or 12 c. each.

Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

Non-delivery :—Members and subscribers are requested to intimate to us within a month of its issue if it has not reached them, so that we may enquire about it and send a duplicate copy, if necessary, before the number is exhausted.

Circulation :—It has a monthly circulation of over 3000 copies in most parts of the world.

Advertisement :—We intend in future to advertise notices of Books published on religious, philosophical and Theosophical subjects.

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For a page per month	Rs.	5	0	0	} advance
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THE PRASNOTTARA.

Vol. XI.
No. 8.

BENARES: AUGUST, 1901.

Serial
No. 127.

T. S. HEAD QUARTERS.

The ideas are taking shape every day, the charitable Homœopathic dispensary was formally opened on the 14th July. The attending physician is Babu Nilmoney Paul and the Supervising Surgeon is Dr. M. A. C. Thirwall, M. D. (N.Y.). The Press building is being pushed on fast, its completion is expected within three months.

ADDITIONAL ACTIVITY.

Our devoted Brother Babu Sirsh Chandra Basu has eventually occupied one of our family quarters, paying the Society a monthly rent of Rs. 5, his object being to devote his time solely for the diffusion of Theosophy. He devotes his morning to the translation of some of the chief Upanishads, his afternoon to the study of the Upanishads with an European Brother. He also help some private individuals in the study of the Theosophical Mantras.

THE EVENING CLASS.

By the exertion of Brother Sirsh Chandra Basu a daily class for study has been organised. The class sits from 7:30 and 8:30 p. m. In this class the Gita and the Ancient Wisdom are studied alternately. This is a nice beginning and we hope when all our quarters are ready we shall be able to accomodate other members who may be willing to give their time for the spread of Theosophy.

HISTORY OF BRANCHES.

We are very thankful to the Secretaries of Jalundhar and Colombo Branches for the pains they have taken in furnishing us with the complete

History of their Branches. We shall be very much benefitted if their examples are followed by secretaries of the rest of the Branches.

NEW MEMBERS.

The number of members who joined I. S. in July 1901 is 47.

LOSS OF MEMBERS.

By death one.

By resignation nil.

OBITUARY.

We are sorry to note the following death :—

1. Bindheswari Prasad of Gya.

OUR EXCHANGES.

We acknowledge with thanks the receipt of the following journals in exchange.

The Light of the Truth for May. Theosophy in Australasia Le Lotus Bleu, The Arya, Theosophischer Wegweiser, The N. Z. Theosophical Magazine, Teosofia, The Theosophic Messenger and The Dawn for June and The Astrological Magazine. The C. H. College Magazine, Theosophic Gleaner, Theosophist, The Punjab Theosophist and The Dawn for July.

PUBLISHING OF ACCOUNT.

The account for July is withheld, it will be published in the next month.

THE GRANTING OF RECEIPTS.

As we have uniformly adopted the granting of receipts for all moneys to hand, we hope non-receipt of such a receipt should at once be reported to the Head Quarter.

That will be a great safe guard to all.

KASHI SACHCHIDANAND UNION.

This Union has been started since the first of August in connection with the Indian Section of the Theosophical Society. Its objects are, as the name implies, three-fold.

1st—*Sat*.—To try to make the members realise the truth in nature, and to promote truth in their life and character.

2nd—*Chit*.—To understand the intelligence behind all phenomena; and to increase their own knowledge by the study of sacred and scientific books.

3rd—*Ananda*.—To feel that the life is all-joy, in spite of apparent misery and to engender a feeling of love and brotherliness among the members, by avoiding all idle and spiteful talk against each other and to renounce all criticism of each other's conduct behind his back.

In order to carry out practically these objects the members meet daily in a room of the T. S. Head Quarters, set apart for this purpose and read the Gita and Ancient Wisdom for the present. All have promised to be lovers of Truth and to encourage brotherly feeling.

Following are the Office bearers :—

President.—Pt. R. S. Raghavendra Rao.

Secretary.—Babu Krishna Chandra De, M. A.

ACTIVITIES.

Kulitalai:—The Branch was formed in September last, the present strength, 8 members 6 sympathisers. There were 37 meetings out of which 23 were for studying the T. S. Pamphlets, 2 business and 12 for public lectures. The lectures delivered were on “The Threefold Division of Man,” “the States of Man After Death,” “Bhakti,” “the Temple of God,” “Sadhan Chatushthayam,” “the Constitution of the Universe,” “the Constitution of Man,” “Karina,” “the Mission of man on earth,” “Re-birth,” “the Theosophical Society,” and “the Physical Body of Man.” Studied the following Upanishads—Isa, Kona, Katha, Prasna, Mundaka, Mandukya, Taittrariya and Aitariya.

The Library has 80 volumes of books. The Branch has no place of its own but holds its meetings in the Secretary’s house. Brother C. S. Mahadeva Iyer B. A., B. L. has been elected secretary, in place of Brother Ram Chandra Iyer B. A., B. L. resigned.

Trivandrum:—It is one of the revived Branches and is regularly holding its Sunday meetings at the Town High School. Gita is explained every alternate Sundays, the Ancient Wisdom and T. S. manuals on other Sundays. The Theosophist, the Theosophical Review, the C. H. College, the Gleaner and the Arya are supplied to the Branch by members and sympathisers.

Tiruvalur:—Report for quarter ending March 1901. The new life of the Branch is due to the exertions of Brother T. S. Lakshminarayana Iyer. Daily meetings are held between 6-30 and 7-30. It has enlisted the sympathy of many educated men of the place. There were 14 lectures and 75 daily meetings, in the latter of which the Bhagavat Gita and the Man and His Bodies were read and explained and in the former lectures were delivered, by M. R. Ry. Lakshmi Narayan Iyer on “Karma,” “Dreams,” “Manvantaras,” “Man and his goal,” “the Building of the Kosmos,” “Gayatri” and other subjects, by A Ramier on “Karina,” “Theosophy and its objects,” “Sandhya-bandana” and “Gayatri” by Rayapuram Brahmarshi Narayan Sastry on “the Avatar of Krishna” and by Brahmarshi Kasinath Dikshather on “Gayatri.”

The Branch was inactive for several years but the secretary writes that this was due rather to want of inspection and interpretation of the purpose of Theosophy &c. than to the lack of earnestness on the part of the members.

Ditto:—Report for April 1901. The daily meetings for study continue. "The Man and his Bodies" has been finished "the Astral plane" has been begun and Gita is continued. There were 6 lectures and 22 meetings. The strength is 7 members and 10 sympathisers.

Tirupati:—The Branch was inactive but life was infused into it by the lectures of Bro. T. Ramachandra Row during his visit in September last. The Manuals are being read. Lectures delivered by Pandit Narada Bhatta on "Akarma and Evolution of matter and soul." By Brother G. Srinivasa Sastrulu Garu on "Karuna, Bhakti and Gnan." During the lectures he showed the relation between Karuna and Janma or birth; and tried to smoothen the angularities of the castes and religious parties. The Branch is much indebted to Bros. G. Srinivas Sastrulu Garu and Ramchandra Row.

WHITE LOTUS DAY.

Berhampur:—Held at Berhampur Grant Hall at 7 p. m. and the President spoke on the life long work of H. P. B. and urged that they should steer their course, keeping the ideal in view till it is reached. Read portions of the Gita and the Light of Asia.

Tindivanum:—Nine out of ten members assembled before a temple some sympathisers were also present, after puja, portions of the Gita and the Light of Asia were read. Food was distributed to the poor, the meeting was a very successful one being inspired by feeling of reverence suited to the occasion.

Salem:—Was celebrated with much eclat. The "Theosophist of 1892" explaining the name of the White Lotus Day was read. Gita, chapter 12 was read and nicely explained by Bro. U. Venkata Row. Extracts from the Light of Asia were read by Bro. T. Ram Chandra Row and a paper was read by Bro. K. Narayana Swami Iyer on H. P. B. and her work. In connection with this 1000 poor people were fed on the 12th May.

Adyar:—The Head-quarters of the Theosophical Society presented a very picturesque appearance during the occasion. The platform upon which the statue of Madame Blavatsky is placed was decorated with evergreens, ferns and festoons and beautiful wreaths of the white lotus adorned the statue itself, which, lighted from above, looked very striking.

Mr. V. C. Seshachariar, R.A., B. L. was voted to the chair, who, on opening the proceedings referred to the absence from Adyar of Col. Olcott

and Dr. English. He observed that the White Lotus Day had become a regular function year after year in all the Theosophical centres, and it was incumbent upon all true Theosophists to pay homage and do honour to the memory of the deceased lady who, for a great many years, had worked at the headquarters at considerable personal sacrifice in the service of humanity. In accordance with the wishes expressed in the last will and testament of the deceased lady, the Gita and the Light of Asia were read.

Several of those present spoke of the great work of the society, which was achieved during the past quarter of a century, and expressed hope for the mighty future yet before it. Miss Weeks quoted statistical figures and showed that Theosophy had spread over 42 countries of the world. She also expressed her hope that the Theosophical Society would be a very powerful factor in human evolution and it would become day by day more acceptable to the western philosophers and scientists also. Bros. S. V. Rangaswami Iyenger and T. K. Sitarama Sastriar spoke of the good work done by various members of the society and the immense growth of Theosophic literature all over the world.

In conclusion, the Chairman referred to the large personal self-sacrifices that were made by several European ladies and gentlemen who had devoted their time, energy, money, and life to the great work of the Society. He paid a tribute to the unflinching perseverance of the President-Founder and the solid and substantial work done by Mrs. Besant who had made India her home and Indian interests her own. He referred particularly to the Central Hindu College, Benares, which within the short space of its existence had shown such splendid results. He requested all present to join with him in invoking the blessings of the sages and saints for the prolonged good work of the Society in its various branches.

The distribution of a pamphlet "Conquest of the Flesh" by Bro. Jehangir Sorabji brought the proceedings to a close.

Dharampur:—The Gita was read, rice and clothes were given to the poor.

Alligarh:—The White Lotus Day was celebrated after making puja of Sri Radha Krishna; the Bhagavat Gita was recited and alms, distributed to the poor.

THE SANDHYA.

(Continued from page 234.)

Having finished his Tarpana or offering of oblations of water to his ancestors, physical and spiritual, the Hindu performs his Sandhya or twilight worship as it is called. Properly speaking Sandhya need not mean "twilight"—it has another well-recognized meaning also. It denotes union and Sandhya therefore means the union between day and night—the union between the forenoon and the afternoon—but it has also another meaning and it means, in its higher significance, the process of uniting the lower with the higher. Now the very terms higher and lower are relative, and we must know something of the constitution of man in order to understand the subject fully. The Atman according to Hindu theory is that which is beyond the five sheaths or the three Upadhis. These three Upadhis or bodies are:—

1. The Dense or Sthula sharira. This is the physical body consisting of the dense matter, the particular body—whether strong or weak, beautiful or ugly, healthy or diseased, which is obtained as the result of one's past Karma. It is the body in which is experienced on earth the pleasures and pains, and the Karmic debt is paid. This is the body, of which, we say, it is born, it grows, it decays and dies. Any good book of anatomy will give us its various constituents—bones, muscles, nerves etc., and any good book of physiology will teach us the functions of its various parts—brain, lungs, spleen, liver, sense organs etc. No good Hindu should be without a knowledge of the house in which he dwells, and a pious Hindu is bound to study, at least, the elements of Anatomy and Physiology.

2. Subtle or Sukshma Sharira. This body consists of the five elements Earth, Water, Fire, Air and Akasha, in their subtle primary form and not in their composite five-fold form. The five "elements" have two states, one simple and another compound. The ordinary earth, water &c, that we know of are all compounds of compounds. They are not only compounds in the chemical sense; but in the super-physical sense also. Every element in its

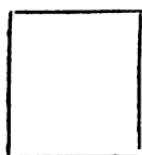
primary state possesses one attribute and is co-related with a particular sense in man. Thus

Akasha has the attribute of sound.

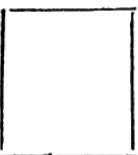
Air	"	"	touch.
Fire	"	"	sight.
Water	"	"	taste.
Earth	"	"	smell.

But the five compounded elements are each of them possessed of the qualities of the rest, because they are compounds of the five subtle elements. The five subtle elements are each divided into two equal parts, and then the one moiety is again subdivided into four equal parts. The compounded elements are formed by uniting each half with the one-eighth of the other. The following diagram will illustrate it. Suppose each of the five squares to represent an atom of the subtle element.

Akâsha.



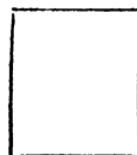
Vâyu.



Agni.



Apas.



Prithivi.



Then the following squares will represent an atom of compound element —

Take four points in the middle of the sides of each square and join them, there will be thus four triangles in each square each equal to one eighth of the square ; while the new squares obtained by cutting off the corners, will be all squares equal to half the original. Arrange these twenty triangles around these new squares that on each side of the squares will be triangle cut off from the other squares and then the squares thus formed will represent our compound elements.



Compound Akas.



C. Vayu.



C. Agni.



C. Apas.



C. Prithvi.

In the above figure each of the corner triangles is equal to one-eighth of four other subtle element, while the central square is equal to one-half of the subtle element which gives it its name. Thus compound Akasha is equal to half subtle Akasha, plus one-eighth subtle Vayu, plus one-eighth subtle Apas, plus one-eighth subtle Prithivi and one-eighth subtle Agni. The compound elements are therefore called Panchikrita Mahabhuta or pentupled great Bhutas or modes of existences.

The dense body consists of or is made up of these pentupled great modes. The subtle body on the contrary is made up of the non-pentupled great modes i.e. of the subtle elements. The subtle body gets its particular configuration according to its past Karmas : just as is the case with the physical body. But it differs from the physical body in this ; that while the Sthula Sharira is the *locus* of experience, the Sukshma Sharira is the *instrument* of experience. Pleasure and pain are experienced in the physical body *through* the subtle body. The physical body by itself cannot feel pleasure and pain : it is merely Bhoga-Āyatana and not Bhoga-sādhanam. That is the function of the subtle body. This body consists of seventeen constituents, as shown below :—

(a) Five organs of Perception or Jnanendriyas, namely 1. Ear, 2. Skin, 3. Eyes, 4. Tongue, 5. Nose.

(b) Five organs of action or Karmendriyas ; namely 1. Speech organs, 2. Hands, 3. Feet, 4. Excretory organs, 5. Reproductive organs.

(c) Five Prānas or life-currents, namely 1. Prāna, 2. Apāna, 3. Vyāna, 4. Uḍāna, 5. Samāna.

(d) Manas : Reflective organ.

(e) Buddhi : Determinative Organ.

The ten organs of Perception and Action are presided over by a special spiritual hierarchy or Devata as shown below :—

Organ.	Element.	Devata.	Vishaya or External correlated object.
Ear	Akasha	Dik (quarter)	Sound-Vibration.
Skin	Vayu	Vāyu	Touch-Vibration.

Eye	Agni	Surya	Form or light Vibration.
Tongue	Apas	Varuna	Taste-Vibration.
Nose	Prithivi	Aswinau	Smell-Vibration.
Organ.		Karmendriyas Derata.	Vishaya.
Larynx.		Vahni or Fire.	Speech.
Hands.		Indra.	Catching.
Feet.		Vishnu.	Locomotion.
Payn.		Mrityu.	Excretion.

Upastha (genital organ) Prajāpati. Pleasure (reproduction.)

Thus the subtle body consists of Manas, Buddhi and the five Pranas, five organs of perception and five organs of action. Its various portions are under the control of certain classes of high spiritual beings as shown above. Because it is so curiously constructed, that while belonging to an individual, it is connected by subtle threads of spiritual matter with almost all the great Cosmic Agencies, that the Sukshma sharira plays such an important part in the evolution of Humanity.

3. The third body or sharira is called Causal body or Kārana Sharira. The students of Theosophy should not confound the causal body spoken of in the Theosophical literature, with the Kārana sharira. The causal body of the Theosophists would be included in our sukshma sharira; it would represent the Manas portion of the Sukshma Sharira; for the Theosophic causal body is made up of the matter of the Arupa level of the mental plane. The Hindu Sukshma-sharira is a composite body. It represents the etheric, astral, mental and causal bodies of the Theosophist; thus :—

1. (Five Pranas)—Etheric Body.
- { 2. (Five Karmendriyas)—
- { 3. (Five Jnanendriyas)—Astral Body.
4. Manas : Lower—Mental Body.
Higher—Causal Body.

N. B.—The etheric body is composed of the etheric portions of the dense or physical body. The five Pranas are no principles or bodies. They are the energies that vitalise all the bodies, they are specialised portions of the universal energy.

In addition to these four bodies, our Hindu *sukshma sharira* has *Buddhi* also and would represent the Radiating Buddhic Body of the Theosophists.

The Hindu *Kârana Sarira* however is none of these. It corresponds to the Nirvanic Body if at all of Theosophy—an atom whose centre is everywhere and circumference is no where. (If anything) the *Karana sharira* of the Hindus corresponds with the Auric envelope as described at page 493 of the Secret Doctrine Volume III. The matter of which it is made up is the very root of Matter, the undifferentiated *Mula Prakriti*, before it is split up into five subtle elements of *Akasha* &c. This body consists of homogeneous matter of *Avidyâ* or *Prakriti* or *Pratile*—the One Element from which have proceeded all the other elements—subtle or gross. This primeval Element is inconceivable and indescribable, and therefore it is called *Anirvachaniya*. It has no beginning in Time and therefore it is *Anâdi*. It cannot be the subject of cognition or consciousness, for it constitutes the *ultimate* body of consciousness and hence it is called *Avidyâ*—not *vidyâ*, not capable of cognition. The consciousness of physical gross body is obtained through the subtle body; we know this gross body, we can analyse it, because we have a subtle body. Did we not possess a subtle body we could not have got any consciousness of the gross or dense body. Similarly we know the existence of the subtle body, we are conscious of it, because we have the *Kârana Sharira*. We could not have the consciousness of the *Sukshma*, had we not the *Kârana*. To know a thing objectively we must view it with instruments or organs higher than the matter of that plane. But *Kârana Sharira* being composed of the ultimate matter, there is nothing by which that matter can be known. Hence this ultimate Matter is called *Avidya* or *Nescience* or the *Unknowable*, *Asat* or non-existence, for there is no Individual to perceive its existence; it is the only *form* which, by its very supposition cannot be the subject of self-cognition, and hence it is called *Swa-swarupa-ajnana*: it is the only substance in which there is no polarity, no relativity, no two sides, no pros and cons,

no good and bad—it is therefore called Nirvikalpaka-rupam. This is the body which persists from one life cycle to another, from one chain to another, from one Mahakalpa to another. This is the last prison house, the Great Bondage, the freedom from which is freedom from manifestation—the Parâ-Mukti or the Supreme Liberation. For then the Jiva enters that which is neither Jiva nor Prakriti, neither spirit nor matter, neither motion nor rest, the Eternal, the Brahm.

—:o:—

SRI-KRISHNA.

(Continued from page 163.)

Let us now come to the meetings of the lovers. The reception of Sri Krishna was as cold as could be imagined. His words have not the least sign of impatience due to passion, or passionate submission to the attached females, when they came to give themselves up to Him, but on the contrary we find Him saying unto them “O.....Damsels repair in all haste to Vraja, go and serve your husbands, your children are waiting, suckle them, and milk the cows.” This was, no doubt, an affected indifference, but He next becomes earnest and enquires, “Or may it be that you have come here out of the affection you cherish for Me and owing to your hearts being captivated by Me. This is indeed proper. For all beings are pleased with Me.” 10. XXIX. 23.

अथवा मदभिष्ठेहाऽवत्यो यन्निताशायाः ।
आगता हुधपपत्रं वः प्रीयन्ते मयि जन्तवः ॥ २५ ॥

This latter expression “all beings are pleased with Me” has in it a deeper meaning—the cause of all being pleased with Him is that He is the Soul of all and therefore most dear to them.

But even while suggesting this, He fails not to remind them of their social duties. 10. XXIX. 25, 26, 27.

दुःशीलो दुर्भगो वृद्धो जडो रोग्य धनोऽपि वा ।
पतिः स्तीर्भिर्हातव्यो लोकेष्वभिरपातकी ॥ २५ ॥
अस्वर्गमवश्यं च कल्पु कृच्छ्रं भवावकं ।
जुशुप्तिसं च सर्वश्च भौपपत्रं कुलसिद्धाः ॥ २६ ॥

अवणाहर्षनाद्यानान्मयि भावेऽनु कीर्तनात् ।
न तथा संनिकर्षेण प्रतिथात् ततो वृहान् ॥ २७ ॥

“The supreme duties of women are to serve their husbands with sincere heart, to look after the well-being of their friends, of their husbands, and to rear and support their children. Women desirous of attaining to the region where their husbands go after death, should not desert their husbands even if they be of bad character, unfortunate, old, inbecile, invalid, or poor if not morally fallen. *Prostitution* carried on by the married woman is hateful and is attended with danger and it breeds misery and infamy, and is a hindrance to the attainment of heaven. So it ought to be totally condemned. The mind may be easily drawn towards Me, by hearing the reports of my deeds, by a sight of me and by meditation on Me. But it (mind) cannot be so easily turned to Me by living near me. Therefore do you return to your respective homes.”

Here the word “prostitution” is not used in its ordinary sense but in its strictest sense according to the Hindu law of morality. c. f. *Manu VIII.* 356 and 357 quoted further down.

This clearly expresses the tenour of Sri-Krishna’s mind, while He declares Himself the object of Universal love and ennumerates how many ways that love is generated, *i. e.* by hearing the report of His deeds, sight of Him and meditation on Him, but He fails not to warn them, against the fact that it cannot so well be created by physical proximity. This once for all discloses the inability of the mere physical attachment to serve for the establishment of spiritual relationship, and those who are led astray by mere physical attachment to their Ishtadeva or Guru should take caution from the above. It is for this reason that it has been described in Sloka 10. XXIX. 11. that those who were prevented from going out, meditated upon Him and thereby deserted their Gunamaya bodies—and became Jivana mukta, while those who came out to meet Him in the physical, had to suffer all its attendant evil, already hinted by Sri-Krishna in the above warning.

Now the use of the word “Upnpatyam” in the above Stanza

(10. XXIX. 26) with respect to the Gopinis requires some explanation. This word ordinarily and loosely means prostitution by "Kula Striā" married women, but critically and most strictly interpreted it means coming in contact with a Pati whereby social rules are violated. This may mean either unauthorized connection or more probably mere disregard of the rules of conduct prevailing in Society, in their conduct with respect to the male sex. In the present civilized world dancing with a male who is not a husband is not considered immoral, but with the Hindus such conduct was an object of blame c. f. Manu IX. 13.

पानं दुर्जनं संसर्गः पत्याच विहोऽनष्ट।
स्वप्नोऽन्योऽवासच नारी संदूषणानिष्ट ॥ १३ ॥

By drinking wine, by coming in contact with male of dubious character, by separation from the husband, by wandering here and there, by untimely sleep and by dwelling in others' houses, a woman is likely to be contaminated by the sin of Byabhichar or Prostitution. It is also said that shameless women are lost to Virtue. And I think by using the word "Upapatiya" Sri-Krishna alluded to such disapproved conduct and probably the same thought was brooding in the mind of Rājā Parikshit when he asked the question:—How was it that He who came down to make Dharmā stable and to suppress the wicked, who was to be the guide and preserver of the ways to Dharmā, acted perversely by misconducting Himself with the wives of other men? What was the object in this? Vide, 10. XXXIII. 28, 29.

स कथं धर्मसेतुनां वक्ता कर्त्ताऽभिरक्षिता ।
प्रतीपमाचरद्व्याप्तरक्षराभिमर्यानष्ट ॥ २८ ॥
आप्तकामो यद्यपितः कृतवान्वै जुगुप्तितम् ।
किमभिप्राप्तं नः संशयं छिन्न्य सुत्रत ॥ २९ ॥

If we ponder over the above a little, then it will be clear that this question did not mean anything but the least violation of the rules of morality and social conduct by dallying with the Gopinis, by one who was to set the noble example of a higher life. For by the Hindus lighter conduct than the actual sex intercourse was considered equal to adultery. see Manu VIII-356-357.

परिक्षयं योऽभिवदेत् सीर्येऽरप्ये वनेऽपि वा ।
 नवीनां वार्षिक सम्भवे स संप्रहण माप्नुयात् ॥
 उपचारकिया केलिः स्पर्शो भूषण वाससाम ।
 स खद्वासनङ्गैव सर्वे संप्रहणं स्मृतम् ॥ ४५६-४५७ ॥

By speaking with another's wife in a pilgrimage, in the forest, in a solitary place, at the confluence of two rivers, a man becomes guilty of adultery. Manu VIII-356.

By presenting scents, garlands, by joking, by embracing, by touching the ornaments, by touching the cloth, by sleeping in the same bed, by eating together, with the wife of another, a man becomes guilty of adultery. Manu VIII-357.

This clearly justifies the use of the words उपात्यम् "Upapatyam" by Sri-Krishna and परदाराभिमर्षणम् "Paradaravimarsanam" by Raja Parikshit. But these words do not at all here mean actual sexual intercourse. They are used only in their technical sense according to the Hindu code of morality and any such conduct cannot but be blamed by the Hindu society.

In connection with this subject people have been warned by Suka Deva himself to XXXIII. 30, 31, 32.

धर्मं व्यतिक्रमो दृष्ट ईश्वराणां च साहसम् ।
 तेजीयसां न होत्या वह्नेः सर्वं भुजो यथा ॥ ३० ॥
 नैतस्समाचरेऽज्ञातु मनसाऽपि ह्यनीश्वरः ।
 विनद्यत्याचरन्मौद्याद्यथा रुद्रोऽविद्यं विषम् ॥ ३१ ॥
 ईश्वराणां वचः सत्यं तथैवा चरितं क्वचित् ।
 तेषां यस्यवचो युक्तं त्रुद्धिमार्गं तसमाचरेत् ॥ ३२ ॥

"Having seen violation of Dharma (Social duty) and commission of adultery (technical) by the Lords (it is to be said that) no blame attaches to the powerful, just as no blame attaches to the fire for consuming every thing, (both pure and impure)." 30 This may sound a little odd to the modern mind which may interpret तेजीयसां "Tejasām," by "physically powerful," but I venture to say that this cannot be the meaning; physical power is the least effective, the power of intellect is far greater and the power of wisdom is the highest power; this fact has been acknowledged by the modern world to a certain extent when they say "knowledge is power," although thereby still intending physical

power; but to the Hindus "the powerful man" is he who has "controlled his senses;" it is very easy to subjugate others, to rule over the world but the task of subjugating oneself is the most difficult of all, and therefore he is called "vira" the powerful, who can keep himself under control and he is then called ईश्वर 'Ishwara' the Supreme, alluded in the above stanzas.

Stress is laid on this तेजीशसं "Tejiasam" "the wise," because to the "wise" or "seer" the workings of the laws of Karma is known and to them is revealed the true nature of "truth" or सत्यं and they can, with the help of their higher knowledge act in conformity with the laws of nature, whereas the ignorant people by simply imitating the outward (physical) action of the wise bring ruin to themselves.

अनीश the uncontroled should not even think of such acts or the ignorant will perish, as by swallowing the poison but which could not at all affect Mohâdeva when He took it when coming out of the ocean during its churring 10. XXXIII. 31.

The word of the Lords are true, but seldom so are their conduct, the wise should follow in action only whatever reasonable is said by them. For the ways of the Gods are inexplicable, so it is dangerous to imitate their actions, and sometimes to do even what is advised by them but is, on the very face of it, seems to be *unreasonable*, and he justifies their conduct to us inexplicable by saying : 10. XXXIII. 32.

But people not taking into consideration all theses warnings think only of the objections, raised by Sri-Krishna to test the devotion of the Gopinis to Him, and by Parikshit to the least violation of social laws, as sufficient to justify them in holding that Sri-Krishna had *illicit connection* with the Gopinies and not interpreting the words in their classical sense but easily taking them in their vulgar use, hastily come to the conclusion that the Râsh Lîlâ was the most immoral and perverse thing, and therefore some (His believers) try to explain it away, while others (non-believers) deny to Sri-Krishna the divinity of His Avataraship.

But before we launch into such a conclusion let us examine further the attitude of the Gopinies when they meet the object, of

their devotion, Sri-Krishna—10-XIX-31-32. O Lord these cruel words (of refusal) are not just. Do not forsake us who, disregarding all worldly things, are bent upon worshipping Thy feet ; take us under Thy protection absolute like those who are desirous of Moksha although we are not perfect. So you cannot forsake us for our weakness and imperfection (in desiring physical contact with Thee in contravention to the social rules); for the merit of the good and pure, is to purify the impure and the desire-bound. Now as to your moral teaching that " it is the duty of women to attend to their husbands, children and friends &c" we can only say that following Thee we cannot be said to deviate from that duty, for Thou art the Soul of all things, and by worshipping Thee we worship all the God-souls that come forth from Thee.

This last saying of the Gopinis is in perfect harmony with the prayer of every Hindu, made after finishing any act.

तस्मन् तु जगत् तु श्रीनीते श्रीनीतं जगत् ।

" Vishnu being pleased the universe is pleased, He being satisfied all others are satisfied." To show that this is not a mere lip prayer Sri-Krishna once proved it when the blessed Pandavas were placed in a great fix by the sage Durbhāṣā, at the request of Duryodhana who requested him to become the guest of the Pandavas with his 10000 disciples, after the former finished their mid-day meal, and when therefore nothing was left to feed the latter. To serve the wicked Duryodhana, the Rishi came with his long train of disciples to be the guest of the Pandavas who were then passing their lives as exiles, having no riches to entertain such a large retinue, and even when the boon granted to Draupadi by Suryudeva, to be able to feed any number of guests out of a bowl given by Him had been anulled by Draupadi's taking the last grain out of it. The peril of the Pandavas was the greatest possible, for the result of the incapacity to feed the Rishi and His train would have been the excitement of his anger which would have caused the destruction of the Pandavas. In face of such a peril what could the banished Pandavas do ? Who was to help them in such a difficulty ? Devoted as they were to Sri-Krishna they

all joined in a prayer to call Him who is the omniscient and omnipresent Soul of all beings. And Draupadi the most blessed of all, being the most devoted by virtue of her wifely tenderness, appealed to her lord in secret prayer and it was not without its effect, for her prayer was heard by Him in Dwaraka, and He came rushing to rescue the Pandavas in this distress. He came and enquired of Draupadi the cause of her anxiety; being informed that she had emptied the inexhaustible bowl by eating the last particle out of it, He asked for the bowl and searched out of it a particle of herb, ate it and then declared *श्रीतोर्त्तम्* "I am pleased." The result was, the universal Soul being appeased the God-souls coming forth from it and residing in the bodies of Durbhaga and his disciples became satisfied and left the place blessing the Pandavas for appeasing their hunger. Hence the belief of the Gopinis that they would please their relations by pleasing Him was not an inordinate one, but was quite consistent with His Divine Nature and their great devotion to Him.

They further added that their cravings not having been satisfied, if they returned home they would be incapable of any work. For they had lost all their energy, which had been solely directed to Him in the form of desiring His sweet company.

They said "therefore Thou who like the first Purusha the preserver of the heaven, art born to relieve the Vraja of its fear and distress, be pleased to place Thy lotus hands on the breast and the head of thy slaves!" Here also the parts of the body asked to be touched are significant, the breast is to be touched when one is to be relieved of a great anxiety, which is manifested by the throbbing of the heart, and the head of a disciple is touched when some spiritual influence is to be poured into a devotee. The head of the devotee and the feet of the Gurudeva are the places most intimately connected with spiritual influence, the feet are touched by disciples to receive the influence coming out of the feet of their Guru and the head of the disciple is touched by the Guru to direct His influence thereto. Thus a complete connection is formed between the Guru and His disciple for the flow of the Spiritual life

into the disciple. Therefore could such a desire on the part of the Gopinis be stigmatized as carnal? And should a Guru refrain from blessing his disciples simply because of the masses having associated the contact of the male and the female with the basest ideas? Should a mother refrain from kissing her child because kissing is prostituted? Should a loving father refrain from embracing his girl because of the foolish ideas associated with it? And should a husband hesitate to fondle his wife simply because prostitutes have recourse to the same action? Should therefore the Divine refrain from embracing His disciples who have from birth to birth prayed to have Him as their Pati? Certainly not. What foolish person would avoid drinking nectar for fear of perpetuating suffering by prolonging his life? Is not the benefit of eternal life sufficient to overcome the petty fear of physical suffering? Should therefore the Gopinis give up the company of the Divine, who had come down to grant them their long long cherished desire "to enjoy Him as their Pati," because of the odium they might incur by slightly violating the rules of Society? Are social customs strong enough to blind the devotees even? That cannot be, and the result was the celebration of the Rash-lila, where there was an interchange of praise, kiss and embrace between the devotees and their Deity—the highest bliss that we can aspire to in the physical body.

Here I must not rewrite the detail of the Rasha Lila already noted in the main article but should merely remind my readers of what has been described before, that even before the celebration of the Rash Lila, when Sri-Krishna began roving in the forest with the Gopinis, He, as a divine teacher, did not refrain for chastising them when He found them a little proud in His company. Thus while they were all thinking themselves exceptionally fortunate in having His company, He suddenly disappeared from their midst to show that pride should find no place in a spiritual life and that they were unfit to have His company as long as there was that fault in them. Thus His disappearance in the midst of the revelry caused a great dejection and when they fully recognised their defect and sincerely repented for it, He then again appeared on the scene and thinking them fit for the

reception of His promised boon, celebrated the Rash Lila, which has been the everlasting puzzle for both His devotees and opponents.

There is another fact in support of my contention which I must not omit. If the Rash Lila was considered at all a henious thing, if it was at all revolting to the senses of morality, our divine Vyasaadeva could not have described it so boldly and devotionally in the Bhâgbat. Even supposing it to be an interpolation by some other person, I am justified in thinking if it was at all considered immoral, if it was at all looked at suspiciously as it is now done, no one having a little sense of decency in him, could have introduced it in such a holy and spiritual book as the Bhâgbat. Thus to sum up—

1. The Prayer of the Gopinis to Kataynni to grant them Sri-Krishna as their Pati—
2. The mysterious appearance of Sri-Krishna on the scene of "hiding the Clothes" His revealing the objects of the Gopinis—His testing their reliance on His words—the subsequent granting of the boon by Sri-Krishna—
3. The extasy of the Gopinies at the attainment of their desires and their meditation on Him while returning to their home—
4. The mysterious calling of the Gopinis by Sri-Krishna, their coming out to meet Him, behaviour of those prevented from coming out—
5. The cold words of Sri-Krishna at the time of the interview.
6. The replies of the Gopinis and their conduct at such a straight—
7. The chastisement of the pride of the Gopinis by Sri-Krishna's disappearance while roving in the forest in their company—
8. The repentense of the Gopinis for their sin—
9. The mysterious reappearance of Sri-Krishna in the scene—

10. The celebration of the Râsh Lilâ in the manner noted above—

11. The solution of the doubts of Raja Parikshit as to the conduct of Sri-Krishna with the Gopinis—

12. The assurance of Sri Sukdeva as to the result of hearing, reading and explaining of the Râsh Lila—

All these cannot but convince one of the absence of any carnality in the conduct of the Gopinis and Sri-Krishna in the celebration of this Râsh Lila. With this summing up I conclude the long delayed and lengthy article on Sri Krishna explaining His dealings with the Gopinis in their literal sense to the best of my power and publishing it for the sober consideration or for the ridicule of my readers, as the case may be ; but always believing with the Divine Sukadeva, "whoever devotionally listens to and realise the accounts of the loving sport of this perfect Avatâra of Vishnu with the damsels of the Vraja, conceives great devotion for the mighty Lord and subduing his own self he speedily destroys his desires that are the melodies of the heart—the seat of emotions." 10. XXXIII. 40.

विकांडितं ब्रजवधूभिरिदं च विष्णोः ।
पद्मानितोऽनुभृण्याद्य वर्णयेदः ॥
भक्तिं परां भगवति प्रतिलभ्य कामं ।
हस्तोगमध्वपहिनोत्यचिरेण धीरः ॥ ४० ॥

(Concluded.)

QUESTIONS AND ANSWERS.

(Continued from Page 171.)

Q. XL.—Reason, intellect &c. are said to be the properties of the Lower Manas illuminated of course, by the rays of the Higher. Is there no reason or intellect in the Higher Manas? What are the distinctive attributes of the Higher Manas?

A. The answer to question (39) partly answers this. The following may be added to complete the answer.

When a householder plans out his next day's business in order to win bread for himself and family, without looking any

further ; or when a thief plans a common place burglary, he is exercising the lower manas.

When a man studies, say, physiology or any other concrete Science with a greater view to the concrete facts than the abstract laws and principles, he is still exercising the lower manas.

When he studies the same in a broad and comprehensive way, with a greater view to wide-reaching laws and abstract principles than to single concrete facts, he is exercising the Higher manas.

But if he studies them in the light of Metaphysic, referring and connecting all the facts and principles of them to and with their exact place in the scheme of the Universe, in the one Science of which all Sciences are parts and branches, and seeing a single unity *i.e.* the true universal, pervading all their diversity, then he exercises the true Buddhi or Pure Reason which recognising the unity of all selves in the Universal Self, or Pratyagatman, is necessarily and always motived by Universal Love.

But throughout, reason and intellect, which are only various modes of cognition, are present, even as the Jivatmic Self is present. In a certain sense Higher and lower manas are modifications of Buddhi, the one perfect power of certain cognition, even as the physical, astral mental and all other bodies are modifications of original Prakritic matter. The function of cognition is everywhere one and the same : the objects to and with which it is applied make the differences.

B. D.

Q. XLI.—Western scientists have found out the physiological functions of the various organs of the human or animal constitution, but it was reserved to Theosophy to describe what it was that gave life to the body, and its relation to the other principles of man, "Prana" is the life giving principle, but it does not seem to be a material or tangible thing.

Poison however is a material tangible object. Will some-body oblige me by explaining the process of poison acting on Prana so as to bring on death ?

Ans. XLI. Life cannot be affected by poison, but Poison can affect the physical body, both dense and Etheric and when the Etheric body is affected the flow of Pran is also affected and hence

the loss of life, or rather the squeezing out of the life principle from the physical body.

QUESTIONS.

Q. XLII.—Can a person attain *Mukti* without the aid of a Master?

Q. XLIII.—Does the story of *Chadhalai* explain anything to understand that a person could attain *Mukti* without the aid of Masters?

(*Chadhalai is a story in Yoga Vasishta*).

Q. XLIV.—Is it advisable to read all authors even in case of *Vedanta Books*?

Q. XLV.—What is the description of an author whose works may be studied by all?

Q. XLVI.—What is the harm in studying works published by authors who are not recognised by that branch of wise men?

Q. XLVII.—What does it mean by keeping the sacred thread on the ear at the fixed time viz: at the time of going to *priry &c. &c.*?

Q. XLVIII.—Does a man commit sin by thought only, though he does not do so? Can he be responsible for the same?

Q. XLIX.—The best men of India, spiritual and temporal, died about two thousand years ago. It is not reasonable that at least a few of them should be born at this time to take a prominent lead in the regeneration of India, moral and social. One might fairly expect a few of those numerous *laic-givers* and philosophers to be born now.

Q. L.—On what principle ten famous “*Arataras of Vishnu*” are distinguished from the 24 *Arataras*?

In what *Kulpa manvantara*, *Yuga*, *Round*, *Globe*, *Race* and *Subrace* did all those 24 *Avataras* take place?

Q. LI.—What are the corresponding *Hindu terms* for *Round*, *Globe*, *Race* and *Subrace* used in the theosophical books? And in what *Hindu books* are they to be found?

Q. LII.—What are the inner meanings of the following.

(a.) *Guru must offer madhupark to his disciple prepared from cows blood.*

Manu III 3.

(b.) *There is no sin in taking flesh, and wine and having sexual connection.*

Manu V. 56.

(c.) अवकीर्ण ब्रह्माचारी (one whose semen is discharged in dream) is bound to perform *yag* (sacrifice) with flesh of one eyed ass to please *Nirit* Devata.

Manu.

Q. LIII.—Suppose there are many T.S. members in one station, one of them is advanced in spiritual knowledge what is his duty towards the less advanced members who are in need of his help, if he fails what offence does he commit?

Q. LIV.—Who are entitled to read the *Puranas*, can an ordinary man get benefit from them?

Q. LV.—What is the meaning of *Shikha* शिखा *Yagopabit* (यजूपवित्) *Veda*, *Upaveda*, *Shakha*, *Sutra*, *Pravar*, *Pad*, *Devta*, *Rishi*, *Gâyatri* and why *Sikha* and *Yagopabit* are kept by Hindus and why different kinds by different *Varnas*?

— o: —

REVIEW.

THE TEACHING OF THE BHAGAVAT GITA.

An admirable little lecture; clear, simple and concise be-speaking a cultured mind and methodical intellect. Nay a luminous spark from that glorious orb of divine light, a life giving breath from that inexhaustible Source of happy inspiration—the Bhagavad Gita. Our heartiest thanks are due to the speaker and publisher alike, for it is a relief to the soul to find, in the midst of vast and dreary deserts of petty henious, sickening platitudes and not unfrequently of awful trash with which the world of "Press" abounds, a vedant oasis of such artless luxuriance, a refreshing spring of such limpid water. All we wish is that in place of "Duty"—the "stern daughter of the Voice of God" the author found "Nishkâma-Karma" or a joyous and eager surrender of the self to the Supreme as the ever charming keynote of the Lord's song.

STRAY THOUGHTS.

As I looked through my wooden door, the morning sun seemed anxious to come in and pour forth its light through the chinks of the planks. Even so, I thought, is the Master anxious to pour forth his light and blessing upon His pupils. He only searches for openings which the pupils should create for Him or else like the morning sun His light can not reach us. Om!

THE THEOSOPHICAL SOCIETY

—:e:—

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

NOTICE.

Translations of the following T. S. Books have been undertaken.

“Avatar” in Urdu—by Sirdar Umrao Singh.

The “story of the Great War” in Urdu—by Lala Prabhu Dayal of Sambhar.

“Self and its Sheaths” in Hindi—by Lala Sain Das of Lahore.

“Thought Power, Its control and culture” in Hindi and Urdu—by Lala Suraj Bhan.

“Karma” in Hindi.

“Ancient Ideals in Modern Life” in Hindi—by Baij Nath Bhargav.

“Epitome of Aryan Morals” in Canarees—by the Karkul Branch

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CALL FOR HELP.

“The Shillong T. S. members have suffered a great loss by the destruction of the Shillong Indian Club, specially by the destruction of the Theosophical Section attached to it; the Joint Secretary of the Club Babu Satyendra Kumar Basu F. T. S. appeals to all T. S. members for the restoration of the *section* by sending T. S. books to him. Joint Secretary to the Shillong Indian Club.” We recommend this to our T. S. members.



THE PRASNOTTARA.

VOL. XI. }
No. 9.

SEPT. 1901.

SERIAL
No. 128.

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THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARMS.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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Members of the Section paying their full annual dues will each get a copy free, in the case of a member attached to a Branch through its Secretary and in the case of one not attached to any branch, direct from the General Secretary. Each member is entitled to a copy from the month of the issue of diploma to him.

Back numbers :—when available are supplied to both members and non-members at annas 4, 4d or 12 c. each.

Communications :—All communications should be addressed to the Editor, Babu Upendranath Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub Editor Babu Dhana Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

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THE PRASNOTTARA.

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THE CLOSE OF THE OFFICIAL YEAR.

The official year of the Section closes with the month of September. Secretaries of Branches, who have not as yet paid their Annual dues or sent any notes of Activities are requested to send them soon. From the materials to hand we shall have to prepare our annual report.

ANNUAL DUES.

Secretaries of Branches and unattached members are requested to send their arrears of annual dues.

NEW BRANCHES.

We are glad to note the formation of the following Branches.

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Mangalore (by Bro. O. V. Nanjunder Aiyar).	13-8-'01.	J. W. Boys, Esq. President. M. Seshagiri Prabhu, Esq., B. A. Vice-President. M. Upendra Poi, Esq. Secretary. H. Srinivasu Row, Esq. Asst.-Secy. & Treasurer.
Saidapet (by Bro. D. B. Venkata Subba Row).	21-8-'01.	D. B. Venkata Subba Row, Esq. President. M. Bhasica Charlu, Esq. Secretary. & Treasurer.
Amalapuram (by Bro. K. Narayan Swami).	21-8-'01.	C. Vira Chadrayya Esq. President. P. V. S. Gopalam, Esq. Secretary. & Treasurer.
Ferozepur (by Bro. Rai B. K. Lahiri).	24-8-'01.	L. Manoharlal Mukhtar President. L. Sohanlal Mukhtar Secretary. L. Phulchand Bunker Treasurer. J. E. Shroff, Esq. Librarian.

NEW MEMBERS.

The number of members who joined the T. S. in August 1901 is 31.

LOSS OF MEMBERS.

By death.—Three.

OBITUARY.

We are sorry to note the following deaths :—

1. T. Ethirajulu Naidu of Markapur.
2. T. Madduloti Chetty of Markapur.
3. A. Srinivasa Iyenger of Krishnagiri.



We acknowledge with thanks the receipt of the following journals in exchange.

The Brahnavadin, and The Light of the East for May, June, and July, The Light of Truth, and The Temple of Health and Psychic Review for June and July, The Theosophy in Australasia, Theosophischer Wegweiser, The Arya, Le Lotus Bleu, and The Kayastha Samachar for July, The Theosophic Messenger, The N. Z. Theosophical Magazine, and The Theosophia for July and August, The Theosophist, and The Theosophic Gleaner for August, The Dawn for August and September, The Maha Bodhi and the United Buddhist World for September, and The Pantha for Jaistha and Asharh.

—:o:—

ACTIVITIES.

Chapra :—Meeting held on the 17th April, 4 present. Gita read and explained and some religious discourse held.

Motihari :—Annual report, Strength 25. President N. C. Chatterjee, Secretary, Treasurer and Librarian Nandalal Bhattacharya, Assistant-Secretary Baulu Behary Banerjee. Balance at hand on 31st March Rs. 25 3-6. Arrangements have been made to pay to the C. H. College Rs. 60 yearly. Meetings held 45, members meet at the house of the President every Wednesday to read the Hindu Sastras. Read the Bhagvat, the Mahabharat, and a back volume of the Prasnottara. There had been occasional songs and Sankirtans, periodicals available—The Theosophist, and Pantha, Vahan Branch inspection nil. Poor people to the number of 300 were fed on the occasions of Jammastomi and Dolejatra. A committee for helping the C. H. College has been formed. There are 162 volumes in the Library.

Rangoon :—Report of the Anniversary meeting. It was celebrated with great eclat on the 23rd and 24th March 1901. There were three public meetings in which lectures on "Morality," "Evil" and on "Theosophy and Brotherhood" were delivered. The attendance in the meetings exceeded 100. There was also a breakfast party in which all the members joined merrily. The annual report has been printed in book form.

Periyakulam :—Owing to hot weather. The Branch work was formally closed.

Erode :—From 1st June Avatar is being studied every Sunday. Members and sympathisers meet to study and discuss. The strength is 16.

Guntakul :—It is proposed that members should meet at nights of Wednesdays and Fridays for the study of manuals and on Sundays between 2 and 4 p. m. for the study of Mrs. Annie Besant's convention lectures Rāmāyaṇ and Mahābhārāt.

Calcutta :—In April 4 meetings, attendance 21, spent in charity Rs. 142, studied Ancient wisdom. Two lectures on Dasa Maha Vidyā, by Bro. Rash Behary Mukerji. C. II. College donation paid Rs. 2.

Do :—May, meetings, 4 ordinary, 1 special, attendance 23, spent in charity Rs. 5. Lectures 2, on "Sandhya" by Babu Hari Charan Roy. Studied "thought power its control and culture" from the Theosophist by A. G. Watson, C. II. College donation Rs. 2. Election of office bearers.

Hyderabad (Sindh) :—Meetings are regularly held. On Sundays the Gita, on Wednesday and Saturday nights, "the Path of Discipleship studied." A room has been rented for study and keeping the opened Library. There has been a Book Depot.

Do. (Deccan) :—Bi-weekly meeting held on Friday mornings and Sunday evenings. Books being studied are "The Science of Emotion" and "The Astral Plane." Since the 11th. Public lectures are delivered every Sunday mornings by Bro. Jehangir Sorabji. The average attendance is between 60 and 70. Interest in T. S. subjects, is keenly felt.

Masylipatam :—Half yearly report ending 30th June 1901, meetings not properly held (when the Secretary was away in Madras). Panchadasi Chapters 3, 4, 5 were read and explained. Bro. T. Sheshachala Row of Bezwada Vasishtha Branch delivered three lectures on "Science," "Religion" and "Duty and Bhakti" on the 9th, 10th, 11th respectively but owing to the summer vacation the attendance was very poor.

Anantapur :—On the occasion of the transfer of Bro. P. Veeranna Naidu Asstt. Surgeon and President of the Branch, clothes were distributed to the poor of the town in recognition of the services rendered by him to the Branch.

Sompet:—Reports for May and June. Meetings held 5, average attendance 4. Gita is being read explained by Pandits Bhallamoodi and Ramamoorti Sastri Garu. The thin attendance is due to Summer vacation.

Jullundhur:—Nine monthly report from 15th October to 15th July, Sunday meetings regularly held. The White Lotus Day celebrated. Bro. B. K. Lahiri visited the Branch and delivered two lectures on "Puja" and "Karma." The lectures were very interesting and much admired by the public. Supplied the "History of the Branch from 1893 to 1901" shewing steady progress and great activity.

Karachi:—Reports for July—two public lectures on "Kamaloka" and "the 2nd object of the T. S." were delivered by Bros. D. Vishram and C. E. Anklesarai respectively, there were four sittings for the study of "In the Outer Court" which was explained by Bro. Parshatam Amaro. Two meetings for the Lotus circle in which lectures on "Obedience to Parents" and "Obedience to Guru" were delivered by Bro. D. Vishram and sympathiser Mr. Dwarka Nath Karmi respectively, average attendance of members and sympathisers, at the lecture 18, in the class 11, in the Lotus circles 7. In the training class lectures were delivered on "In Defence of Theosophy" "Materialism undermined by science" and the First Object of T. S. by Bro. D. Rastamji Jamwala, Khub Chand Mewaram and Sarayan Jagjiwan respectively.

WHITE LOTUS DAY.

Dharampur:—The Gita, read, rice and clothes were given to the poor.

Aligarh:—The W. L. Day was celebrated after making Pooja of Shri Radha Krishna, the Bhagvat Gita was recited and alms distributed to the poor.

Tinnevelly:—The W. L. Day was celebrated by the reading of X. chapter of the Gita and a portion of the Light of Asia. The meeting consisted of members and sympathisers.

Bangalore:—The White Lotus Day was celebrated.

Coimbatore:—W. L. Day celebrated by reading extracts from the Light of Asia and the XII chapter of the Gita, about 5000 people were fed.

Jullundhur:—W. L. Day was celebrated by distributing food to the poor, some hymns were sung, portions of the Gita were read and explained, the life and work of H. P. B. was explained.

QUESTIONS AND ANSWERS.

(Continued from Page 197.)

Q. XLIV.—Is it advisable to read all authors even in case of Vedanta Books?

Ans.—Reading is useful, but assimilation is much more important. A man who has thoroughly assimilated a system of Philosophy has really mastered all books dealing with that subject and can be said to be well versed in them even without reading them all ; hence the reading of all the books are not necessary, though that might be very useful. Reading without assimilation is worse than non-reading. D.

Q. XLV.—What is the description of an author whose works may be studied by all?

Ans.—The authors, who take the most broad and catholic views of every system and who therefore are able to appreciate every system and can give an unbiased idea of them all, can be safely studied by all. D.

Q.—What is the harm in studying works published by authors who are not recognised by that branch of wise men?

Ans.—The harm is the narrowing of the mind, making it incapable of recognising the spirit of other systems, such study therefore sows the seeds of bigotry and hostility. D.

Q.—What does it mean by keeping the sacred thread on the ear at the fixed time viz : at the time of going to privy &c. &c?

Ans.—The meaning is plain, to keep it out of the danger of coming in contact with the earth &c. D.

Q. XLVIII.—Does a man commit sin by thought only, though he does not do so? Can he be responsible for the same?

Ans.—Yes. Thought -actions are more powerful in regulating the future of men ; physical actions are temporary and their results are physical, but the thought-actions are more persistent, and silently mould the character of men. Hence actions, whether sinful or virtuous committed in thought, have much more lasting result than those committed physically. Certainly every one is responsible for his mental acts. D.

Q. XLIX.—*The best men of India, spiritual and temporal, died about two thousand years ago. Is it not reasonable that at least a few of them should be born at this time to take a prominent lead in the regeneration of India, moral and social? One might fairly expect a few of those numerous law-givers and philosophers to be born now.*

Ans.—They might have born in some suited climate or field is being made here for their coming down or it is not yet time. Until there is suppression of Dharama, the time does not come for the great men to come down to make a revolution. Think of the time before the French Revolution and the abolition of the slave trade.

D.

Q. LII.—*What are the inner meanings of the following?*

(a.) *Guru must offer madhupark to his disciple prepared from cows blood.*

Mann III 3.

(b.) *There is no sin in taking flesh, and wine and having sexual connection.*

Mann V. 56.

Ans.—(a) There is nothing in the text which requires an “inner meaning” to explain “Madhuparka.” The word is “Gabâ” which means “Madhuparka,” but there is nothing in the text which implies that it is to be prepared from “cow blood.” But if we take in this connection sloka V. 41 there we find mentioned “the killing of an animal is also allowable in making Madhuparka” and unless we know the method of preparing it we cannot explain this. In Chap. V. Sloka 41 it is said “only in Madhuparka, in Jagua and in the performance of the Pitri and Deva Karmas, animals could be killed but on no other occasion,” but since it is admitted that animals were actually killed at the two latter occasions I think there is no need of having an inner meaning when it is said with respect to the first.

The text does not say that the Madhuparka should be offered by the Guru.

(b) Here also no inner meaning is needed, this sloka simply postulates a fact in nature as already noted in chapter V. slokas 28, 29, 30.

"Every created thing is meant by Prajapati to be food for some one else, both vegetables and animals are intended to be food for animals, the vegetables are food for the animals, the toothless animals are eaten by the toothed ones, the handless are used as food for those gifted with hands. The weak and timid always serve as food for the strong. Therefore if animals are eaten simply to serve the purpose of food (not to serve as palatable dishes) no sin is committed." This is the general law. In the sloka quoted, this law as regards the eating of flesh has been extended to drinking "wine" and to having "sexual intercourse." This is the general rule; but those who aim at higher lives have to follow stricter rules as noted in some of the previous slokas. Here it must be noted as flesh is allowable simply to serve as food where it could not be avoided owing to special circumstances, so wine can be taken on occasions when its taking is imperative, as in "अ॒ष्टधार्थ-सुरापानं" wine can be taken for medicinal purposes only. (It must here also be noted that the Indian wines have different modes of preparation from that of the European ones and are less injurious than the others are) Similarly in the case of sex connection it is not blameable when it is had only for the propagation of the species but not for its accompanied pleasure. D.

Q. LIII.—*It is said that genius is the effect of occasional flashes of the Higher Manas or Buddhi into the lower-manas. It is also said that in all persons the Buddhi Tatva is the same, pure and divine and does not vary according to personalities, why then are different sorts of genius manifested in the world?*

Ans.—The answer is a very simple one.

The fire, may remain the same but its colour varies according to the nature of the materials consumed by it e. g., wood, sulphur, magnesium &c; the wood gives a red light, the sulphur, blue, the magnesium, white &c. Or take a more easy example, take an ordinary lamp, put it in differently coloured lanterns, you will get different sorts of light even from the same lamp. As in these cases, the combustible substance, or the colour of the glasses determines the colour of the light, so in the case of man

the nature of the Upadhis or bodies determines the intensity and luminosity of the expression of the Buddhi Tatwa in different men. It is for this reason the Brahmins used to live the purest life and in those days we had glorious manifestations of the Bud-Tatwa in them, but with their living the most impure life by taking prohibited food, by being engaged in forbidden professions, they have lost their highest privilege and have in the majority of cases, become but best cooks, best darwans or at the most flourishing lawyers.

The defilement of the Upadhis has brought about this sad change. D.

Q. LIV.—It is said that the Desire Body also perishes within certain time after death. Is it to be assumed that the desires also perish with the desire body? If so what then remains to cause rebirth and return to Earth? If not what is the difference between desire and desire body?

Ans.—It is certain that the *desire body* perishes within certain time after death but it does not imply that thereby the *desire* with respect to that Individual also ends: with the dissolution of the desire body the desire with respect to that personality only ends, or more rightly with the end of the desire, the desire-body of that personality dissolves, but the desire of the individuality does not perish, it is this which causes the re-birth. Of course by personality, I mean one link of life in a chain of lives, which forms the entire life of an ego. To be more clear I would say that an Ego has to pass through an innumerable number of existences, each of which is called a personality, while the whole life is called an individual life. The object of the individual life is the perfection of the Ego, while the object of the personality is experiencing the fruits of a portion of the Karma of the Individual and in majority of cases to form some *new Karma*. Take for instance the life of a student—to complete his education he must pass the highest examination for which the university in which he studies has provided—but this university career consists of several periods

of study *e.g.* the passing of the Entrance, F. A. or intermediate, B. A. and M. A. Examinations and so on. The whole course of study which the student shall have to finish will be compared to his individual life, but each period, to his personality; each period is complete in itself, but is not complete as a whole, and unless a student passes through all these periods he can not be said to have finished his career as a student. This passing through the complete university course can be called the Individual life of the student and his periodic life as an Entrance class student or F. A. student, his personal life. Now although after passing the Entrance examination or any other periodic course, a student may be said to have completed one course and with respect to that course his life may be said to have come to an end, yet he cannot be said to have finished a student's career; so at the end of a periodic life a man may be said to have completed his life and to have experienced all he had to experience in that personal life, yet that life can not be said to be complete as a whole. From the above it is clear what is a personal and what an individual life.

But there is still another stage; in passing any examination *e.g.* the Entrance or any other, a student has to study in several classes beginning from the first and ending with the 7th year class. Now after each year, a course is finished, but it is only a part with respect to the whole course. Similarly the Ego to finish his personality has to pass through several classes—sub-stages of life *e.g.* the physical, astral, lower mental and higher mental lives, in connection with the physical, astral, mental and devachanic planes of existence. These sub-stages of life in the different planes of existence may be compared to the different years of study through which the student must pass, but there is only this difference, a student has not to pass through the same class twice but an Ego must go through the same plane twice to complete one round of life. Thus a round is further sub-divided into two stages (1) stages of *dissolution* and *formation* beginning from the physical birth, passing through deaths of the physical, astral, mental (lower and higher) bodies (2) the stages of *pure formation*, during which the ego is

clothed in his successive bodies mental, astral physical (pre-natal). These latter are his bodies in which he shall have *reap* the fruits of a portion of his previous Karma—known as his *Prarabdha Karma*. But it is a fact that with the *reaping* he also *sows* new seeds which shall have to bear fruit either in this life or in the next—this portion of his Karma is called *Kriyānana Karma* i. e. Karma which proceeds to sow new seeds. This portion of the Karma which will bear fruit in his next life or any other subsequent lives goes to add to the stock of his *Sanchita Karma*—the stock of Karma out of which, a portion only capable of bearing fruits in any one life,

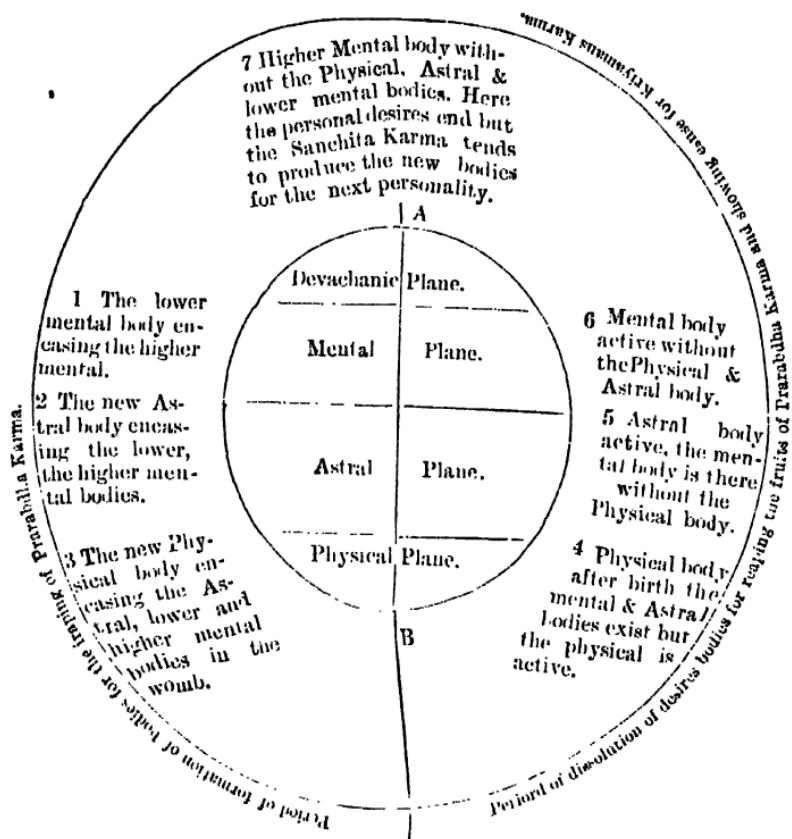
is sorted by the Lords of Karma as his *Prarabdha Karma*. Thus the eternal circle of life goes on by this Chain of Karma, as shown by the diagram. This chain is eternal and it is to this that births, deaths, and rebirths are due.



Now to complete my answer I will illustrate my comparison of a student's life by means of diagrams, trying thereby to show what is personality and what is individuality, what is the period of personality formation and what is the period of "dissolution and formation."

A STUDENT'S CAREER OF LIFE.	Entrance Course. F.A. B.A. M.A.	5th year.	No. 4 Personality
		4th "	
		3rd "	
		2nd "	
		1st year.	
7th years.	1-stage of dissonance in mind, tension in heart, contraction in body.	3 Physical body (before birth)	No. 1. Personality
		2 Astral body	
		1 Mental body	
		7 The turning point (life in devachana)	
		6 Mental life after astral death	
		5 Astral life after physical death	
		4 Physical life after birth	

NO. 1 PERSONALITY FURTHER ILLUSTRATED.



Time of Physical birth.

Thus to complete one personality an ego has to pass along the left hand side down from A through B and then right up to A again. This life from A to B and from B to A may be said to complete one personality. From A to B is the period of pure formation of the bodies, (noted in the figure) i.e., during which the bodies are prepared by the Lords Karma, in which the Ego shall reap fruits of certain portion of his Karma during the life of dissolution and formation; during this period the ego (Jiva) is clothed with bodies after bodies 1st the mental, 2nd the astral and 3rd the physical. The physical has again two sub-di-

sions (a) in the womb, (b) in the earthly life. The life in the womb is merely a life of formation, but the life in the world is partly one of growth and partly of dissolution; for in each moment of our physical life not only new particles are added to the body but particles are also going out of it, this combined process may be called the physical life. When the fruits of Karma, intended to be reaped in this body, are enjoyed, and the purpose of this physical body is finished it goes to dissolution by death. Similarly when the life in the Kâma loka is finished, that body is dissolved which means when the desires are exhausted, the body, which was to enjoy those desires, becomes dissolved. This does not mean that the whole stock of desire of the Individuality is at an end, it means only the desires which were to bear fruit in that life are exhausted, but the Ego shall have to start again after reaching A, by similarly exhausting his Karma in the lower and higher mental planes. Just as a student after passing an examination shall have to study again for the next course, so the individuality after finishing his personal life shall have to start into another new personal life, beginning from A, passing through B and finishing with A. Hence with the destruction of the desire body, the desires of the Ego as an individuality cannot be said to have come to an end. The Lords of Karma, out of his Sanchita Karma or the unexhausted stock of Karma will form for him another new desire body in the mental plane during the *formation period*. This is the cause of rebirth. The unused portion of Karma brings about the new desire body suited for the personality.

Hence with the destruction of this desire body, the desire of the personality ends but not those of the individuality which becomes the cause of rebirth.

D.

QUESTIONS.

Q. L.—*On what principle ten famous "Avatars of Vishnu" are distinguished from the 24 Avatars?*

In what Kalpa manvantara, Yuga, Bound, Globe, Race and Subrace did all those 24 Avatars take place?

Q. LL.—*What are the corresponding Hindu terms for Round, Globe, Race and Subrace used in the Theosophical books? And in what Hindu books are they to be found?*

THE SANDHYA.

(Continued from page 186.)

These are then the three bodies, Dense or Sthula, Subtle or Sukshma, and Causal or Karana. These three bodies are correlated with three states of consciousness : Jagrat or waking, Swapna or Dreaming and Sushupti or the consciousness of the unconscious. The waking state is the state in which external objects are cognised through Jnanendriyas. With ordinary humanity this waking state represents the cognition of physical objects in the physically waking state. But the word Jagrat need not be taken in this *limited* sense. It is the state in which *external* objects are perceived through Jnanendriyas. These external objects generally are external *physical* objects for the majority of mankind, but there are objects external to us, which are other than the physical : namely, objects in the astral and mental planes. The conscious perception of these objects may be attained through Yogic training, and when such consciousness is acquired, the perception of those super-physical objects would also belong to Jagrat State. To be logical and strict in the use of our terms, we must apply "Jagrat" to all states of consciousness, wherever there is a perception of an *actual* external object : whether such perception takes place while we are physically awake or whether we are functioning on the Astral or Mental planes, in the full possession of our consciousness, though the physical body may or may not be locked up in deep sleep. Since the Jnanendriyas belong to the Sukshma Sharira, whenever those Jnanendriyas are functioning, whether in relation to the dense physical objects or subtler astral or mental objects, the resultant state of consciousness is "Jagrat" or waking consciousness. There may be infinite gradations of Jagrat—from that of the ordinary savage who sees but does not perceive, to that of the Highest Jivan-mukta whose physical brain even is so attuned as to respond to the vibrations of the Astral and Mental matters and who simultaneously perceives the objects in all the three worlds,

and does not require trance to liberate his soul on the higher planes.

Swapna on the other hand should be applied to "dream" state only—namely when the Vâsanâs or impressions reproduce themselves. Perception does not end with the mere act of cognition of an external object. Every perception leaves an impression behind according to the nature of the object perceived. If it is an astral object, the impression is left on the Astral Body, if it is a Mental object then such impression is left in the Mental Body, if it is purely physical, its impression is left on the physical body. There is an inherent power in the Atma to receive these impressions and to have a rehearsal of the experiences it has passed through. This rehearsal or drama is dream—it may be a dream in the physical brain, or in the Astral or Mental. Swapna has been derived by some from Swa "self" and ap "to obtain"—i.e. to get out the things stored in ones self, and review them. With ordinary men swapna consists generally in the revival of the memories of the waking state of the day; in the highly advanced Yogi, the Swapna may be the revival of the memories not only of the physical birth but of all the past births, not only of the physical plane but of all the three planes. The chief difference between Jagat and Swapna is that in the first, the Atma is in relation with an object outside its dense or subtle bodies, perceives such object and reacts upon it—generates Karma; in the other it is not in relation with any such external object and therefore cannot generate any fresh Karma. One is a state of action, the other of simple enjoyment. The *post-mortem* state of majority of mankind is thus a state of simple enjoyment, a revival of impressions of the life just ended, and re-enacting them in the Bhûva and Svah Lokas. In this connection, it may be mentioned, that all dreams do not belong to Swapna state. Some of them are real experiences in higher Lokas, and then they belong to the Jagrat state, though their *memory* on awakening is Swapna. It requires a high state of spiritual development to distinguish such dreams—whether they belong to the category of Swapna or that of the Jagrat. The Soul in the Jagrat state is called Visva or the

Universe outside it: the Soul in the Swapna state is called *Taijasa* "luminous," because it illuminates its own impressions and sees them with its own light.

The Third state of consciousness is *Shushupti*—that which I have called the consciousness of the unconscious, the so-called dreamless sleep, that state of which one speaks on awaking. "I was conscious of nothing, I slept very soundly." This consciousness of the unconscious may be due to two different causes: the immediate cause in both cases however is the total cessation of brain activity, and hence a feeling of physical rest and quiet; and consciousness of undefined and undefinable happiness and bliss. But while the brain is in this state of rest, the soul may be active on the *Sukshma* planes—on the astral and mental: may be taught by its *Gurudeva*, may be helping others, in short passing through experiences which the physical brain cannot translate into physical memory. Since in these higher regions there is a great expansion of consciousness, and as happiness is the result of such expansion, a vague memory remains on awakening, and the person says "I slept very happy and I was conscious of nothing."

Now this state of *Shushupti*—of acquiring knowledge or helping other in sleep—is, I think, the privilege of only very rare individuals, of those who are on the path of Discipleship, who are under the training of some High Soul. It cannot be the condition of the majority—at least our books do not speak of the *Shushupti* in that sense. What appears to take place with the majority of mankind is that during *Shushupti*, the subtle body dreams in its subtle form, and the physical brain remains unconscious of such dreams, and hence gets perfect rest, which gives it a sense of happiness on awakening.

But strictly speaking both these kinds of *Shushupti* should not be called by this name—for the first is really a *Jagrat* state, though the physical brain is not conscious of it; and the second is really *Swapna*, but without any memory of it. In fact the brain consciousness is a very limited consciousness, the waking and dreaming in higher planes, may never be known to it; and that

Which to it is blank, may be really full of active work or passive dreaming in subtler and more rarefied bodies. The real Shushupti is that which the Upanishads describe—when the subtle body merges into the Karana Sharira temporarily—when the Shukshma ceases to function, and the consciousness is withdrawn from it into the Karana. To take an analogy from the lower plane:—When the consciousness is withdrawn from the physical, and functions in the Shukshma body, we call it the sleep of the physical body or Swapna-Avastha, similarly when the consciousness is withdrawn from the Sukshma body into the causal, it is Shushupti. From the form side, the consciousness acting in Sthula and Sukshma in relation to external objects is Jagrat ; the same consciousness with the avenues of the external impression closed, and cognisant of its stored up images is Swapna ; and the consciousness withdrawn from physical and the subtle and collected in the causal is Shushupti. Jagrat is consciousness in the Present, Swapna is consciousness in the Past and Shushupti by analogy may be said consciousness in the Cause—the mother of future. Hence the Karana Sharira is called in Sanskrit Prajna or Foreknowing or Prophetic.

We have defined Atma to be that which is above the three Sariras and the five Koshas or Sheaths. We have described briefly the three Sariras above, we shall now hastily glance through the five Koshas. The five Koshas theory represents another phase of thought—it looks upon man not from the side of consciousness and form, but from the point of metaphysical analysis. These Koshas never exist as separate entities—for the purposes of functioning of consciousness, the three bodies represent the real entities. The five Koshas however are the anatomical ultimates of these three bodies. As bones and blood can never exist separately but co-exist in a living human body, though for the purposes of anatomy they are treated of separately, so it is necessary to speak of the man as consisting of five Koshas, though in a Jiva these are all blended and cannot exist separately.

(To be continued.)

THE THEOSOPHICAL SOCIETY

-:e:-

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

NOTICE.

Translations of the following T. S. Books have been undertaken.
 "Avatar" in Urdu—by Sirdar Umrao Singh:

The "story of the Great War" in Urdu—by Lala Prabhu Dayal of Sambhar.

"Self and its Sheaths" in Hindi—by Lala Sain Das of Lahore.

"Thought Power, Its control and culture" in Hindi and Urdu—by Lala Suraj Bhan.

"Karma" in Hindi.

"Ancient Ideals in Modern Life" in Hindi—by Baij Nath Bhargav.

"Epitome of Aryan Morals" in Canarees—by the Karkul Branch

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THE PRASNOTTARA.

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No. 10.

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[ii]

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Communications :—All communications should be addressed to the Editor, Babu Upendrakishore Basu, Jt. Genl. Secy., Indian Sec., T. S., Benares or the Sub-Editor Babu Dhanya Krishna Biswas Asstt. Secy. Indian Sec. T. S.

Contributions :—All matters for the Prasnottara including Answers to Questions, should be in hand on the 20th of the previous month to ensure their appearance in the next issue. They should be written on one side of the paper only. When necessary, communications will be condensed by the Editors.

The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

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THE PRASNOTTARA.

Vol. XI
No. 10 }

BENARES: OCTOBER, 1901.

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No. 129.

NOTES AND NEWS.

We are glad to note that the return of our dear Mrs. Besant from her long tour in the Punjab is a great relief to the staff here. Her presence makes our quarters lively and peaceful.

Her tour in the Punjab was a successful one and she intends to start again early in November.

ACCOMMODATION.

Our Head quarters are now in a position to accomodate any number of visitors, who will find it a very comfortable place of rest, we shall always be glad to receive such members. During the Dasera Vacation the place will be quite lively as several of our devoted workers will come here to enjoy their vacation. We expect among them our devoted Bro. Pt. Bhawani Sankar, Rai B. K. Lahiri and Lala Suraj Bhan, and several members from Bengal and other places.

NEW BRANCH.

We are glad to note that during the month the following Branch was founded.

BRANCH.	FOUNDER.	DATE.	OFFICERS.	
Tanuku	K. Narain Swami Esq.	20-9-'01	L. V. Bhadrayya S. Somasunder Row P. Sita Ram Row	President. Vice „ & Treasurer. Secretary.

NEW MEMBERS.

The number of members who joined the Society, during the last month is 56. The number lost is 4.

OBITUARY.

We are sorry to note the following deaths :—

Lakmehan Banerjee of Chapra.

Hari Ram Misra and M. G. Chinnaswamy Naidu of Coimbatore.

Vishnu Nazain Aptc of Poona.

TRANSLATION.

We are glad to announce that the following books have been undertaken for translation :—

Path of Discipleship—in Marhatti—by B. S. Ananda Rao Jeshwant, Esq., of Rajkot.

The Story of great war
and
The Path of Discipleship } in Tamil—by the Namakal T. S.

EXCHANGES.

We acknowledge with thanks the receipt of the following journals in exchange.

The Pantha for *Sravak*; The Brahmo-vadin; The Theosophy in Australasia, The Arya, Le Lotus Bleu, The Temple of Health and Psychic Review for August, The Theosophist, The Theosophy Gleaner, and Hindu Dharma Shiksha for September, The Central Hindu College Magazine for August and September and the Brahmancharin for June and July.

THE SATCHITANANDA CLUB.

We are exceedingly sorry to announce the collapse of the Satchitanand Club of Benares, it started like a rocket and vanished from our sight in the same way. Its conduct shows that anything taken up by emotion is not likely to last long. Emotion is necessary for a start but there must be the stamina to keep it going. We are specially sorry for this speedy disappearance as the name was unwisely connected with the Section activity, which is expected to be always progressing but never retrograding. However this is a lesson to us and we must not in future allow our name to be associated with such purile and unsteady movements.

ACTIVITIES.

REPORT OF BRANCHES.

Surut:—Sunday meetings regularly held, lectures on 10 different subjects were delivered and discussed. The average attendance of members and visitors were 22 and 13 respectively. The daily classes were also held and were attended by the President and some members and visitors. The addition during the quarter was 6 bringing the total numbers to 91. The President and Vice-President went out on T. S. Mission.

Calcutta:—Report for August. Four ordinary meetings were held, the average attendance was 18. Four lectures were delivered on Rāsh Lila, one on Durgotsav, and one on Dasa Avatar. Donation to Central Hindu College Rs. 11, sent.

Tinnevelly:—Report for quarter ending 30th June 1901. Ordinary Meetings regularly held between 8 and 9-30 a. m. The average attendance is 8, admission one, studied the Bhagavat Gita, the Rules of Daily Life, the Theosophist and the Theosophical Review. Strength on the 30th June, members 8, Sympathisers 6 ; Books subscribed, the Theosophist, the Theosophical Review and the Gleaner.

(1) Report ending 31st March—Meetings regularly held, attendance 16. Books studied 5, recited Ch. XII of the Gita. Strength on the 31st, Members 7, Sympathisers 5, Books subscribed 3, the Library consisted of 100 Volumes.

Bangalore:—Report for quarter ending 30th June. Strength 45 members, 17 Sympathisers, 2 new additions, 4 removal, 33 meetings held, Gnana Vasista studied ; received Rs. 150-12, Expended Rs. 118-9, balance at hand Rs. 32-3-0.

Namkal:—Report for quarter ending 30th June. Strength 39, attendance regular ; Daily class held, Sunday reading class was regularly held, balance in S. B. Rs. 12-6 0 ; Māhābhārat Sabha Parva finished, Vana Parva begun. The translation of "the Great war" in Tamil was half finished and of "the Path of Discipleship" taken up.

Gumtur. The Krishna T. S.:—Report from October 1900 to 31st July 1901 : Strength 16, there was 4 withdrawals and 1 admission, the office bearers continue to be the same. There were 47 meetings, average attendance members 6, Sympathisers 3 : the Thursday meetings are given up, but regular class is held · Pitambar's Vichārachandra Yoga in Hiādi

was finished and his Bala Bodha was just begun. The branch was visited by Bro. G. Srinivasa Sastri who stopped here in November for a week and delivered 3 interesting lectures. Brother T. Ramchandra Rao visited the Branch in February and delivered one lecture.

Coimbatore:—Submits 2nd quarterly report. Daily meetings were regularly held, two days of the week were devoted to the exposition of the Bhagavat by Bro. T. Sadasiva Iyer, besides one day was utilised in delivering lectures by members in rotation and four in reading Tamil Books. Weekly meetings for the outsiders continued.

Raichur:—A new Branch established by the exertion of R. Jagannathia with 8 new and old members. The locality is a very convenient one, being situated at the junction of the Madras and G. P. Ry. The place is also the Head Quarter of the District. The Secretary warmly invites brother Theosophists to visit the Branch.

Jullundhar:—Report from 15th October 1900 to 15th July 1901. Sunday Meetings were regularly held, the White Lotus Day was celebrated. Rai B. K. Lahiri visited the Branch and delivered two lectures on *Puja and Karma*. T. S. Books were kept for sale. The Library was doing pretty well by circulating books without fee. The Branch subscribed Rs. 5 monthly to the Central Hindu College. The Officers for the Session were President Bro. Sandhiram, Vice-President B. Guzar Mal Nehru, Secretary B. Swan Mull, Librarian L. Parsram. The Strength was 13.

Guntakul:—R. Jagannathia, the Branch Inspector visited the Branch on the 29th of August, stayed there till the 4th of September, and explained to the members "Man and his bodies."

Irrawady T. S. Rangoon:—A piece of land in the centre of the town has been made over to the Branch, as a free gift by Brother Devi Das. The construction of a building will soon be undertaken. The Branch is expected to be a very active one. The Secretary writes, it might be the seat of a future Section.

Karachi:—Report for August. Sunday Public lectures on "Karma" and the "Nine Planes" were delivered by Bro. Mohanlal Prabhshanker and Bro. Vishwanath Raghunath. The reading class has five sittings in which was read "In the Outer Court." The Lotus Circle had two meetings in which lectures on "Benefits of good Company" and the "Evils of gambling" were delivered the "Training Class" met every Saturday in which lectures in English were delivered on "The Place of Peace," "The use of Evil" and "the Caste System" and two lectures were delivered in Guzrati on the "Objects of the T. S." the average attendance of members

and Sympathisers was in the lectures 16, in the reading class 10, in the Lotus Circle 11, In the latter the average attendance of children was 29.

Aska:—Cholera was raging violently, no meetings could therefore be held, the members are all safe and have determined to resume work.

Parvatipur:—Bro. S. njiva Rao informs that owing to the transfer of Eight members the Branch Strength is reduced to 6. The Secretary and the President being among the transferred Brother J. Sanjiva Rao has been elected Secretary. No President has been elected.

Karnool:—Bro. C. Venkata Ramayya reports for quarter ending 31st July—Met every morning and evening between 7 and 8 to study the Gita and Panchadasi, explained by a Pandit engaged for the purpose. The average attendance was 12 to 15. The Sunday meetings were regularly held at which the T. S. Manuals were read. The attendance was 15 to 20.

HISTORY OF BRANCHES.

Jullundhar—Tattva Gnana Prachârini T. S. It was formed on the 17th October 1893 at the exertion of Brothers Sawan Mal, Sandhi Mal and Gujar Mal. In 1893 the Officers were President Brother Sundhiram, Vice President Brother Guzar Mal and Secretary Brother Sawan Mal. These officers continue up to this date with the addition of Brother L. Pursram as Librarian and Brother Ajudhya Prasad as Joint Secretary in 1900. They all continue in office.

The total number of members who joined the Branch up to date was 17, out of which 4 went out, leaving the present strength to number 13.

The number of members in each year was as follows:—In 1893, 9; 94, 10; 95, 11; 96, 8; 97, 8; 98, 9; 99, 11; 1900, 11; 1901, 13; showing a constant increase of strength. *Visitors of the Branch*—In 1893 Rai B. K. Lahiri and Brother A. C. Biswas; in 1894 Mrs. Annie Besant; 1895 Bartram Keightly Esq. General Secretary, 1896 Rai B. K. Lahiri; L. Suraj Bhan and L. Jaganath and in 1901 Rai B. K. Lahiri.

Work done by the Branch—In 1893 the Secretary worked for the spread of Theosophy in the vicinity of Jullundhar, at Amritsar, Lahore and Kapurthla State. 1894 Lecturing tour made with Rai B. K. Lahiri between Ludhiana and Lahore. The Lahore Centre owes its existence to Jullundhar and Ludhiana T. S. In 1895, the H. P. B. Girl's School was opened by the Secretary, T. S. books were distributed freely to the public; 1896 Sanskrit books worth Rs. 180 were purchased and distributed to the Girls of the H. P. B. School. 1898—Sunday meetings regularly held, the public were interested in the movement, 1900 Public lectures in the Villages were delivered, a monthly subscription of Rs. 5 to Central Hindu College was settled to be paid. Sunday meetings held; 1901 Sunday meetings continue. The Library began to issue books to those interested in Theosophy free of charge

The White Lotus Day was celebrated every year.

The Library is in good condition containing—Volumes worth Rs.

The H. P. B. Girl School continues.

The Central Hindu College Subscription continues.

The Branch is working regularly and the Secretary is Very active and is very regular in his correspondence.

Hyderabad—The Branch was formed in 1882 by the exertions of Brother Rama Swami Avergal but no systematic work was begun till May 1894. In October the Branch was visited by Col. H. S. Oleott who gave a great impetus to the Branch and in August 1894 it was visited by Brother W. Judge who stayed for 4 days and did immense work during the time. For the work of the Branch a portion of the house of Brother Narsima Chetty was placed at the disposal of the Branch by Brother P. Iyalu Naidu.

The Officers—President, from 1882 to 86 Bro. Dorabji Dossabhai. 1886 to 1891 P. Iyalu Naidu, a genuine Theosophist, an incarnation of honesty and truth, a true Hindu and a lover of humanity. He died on 28th September 1891, from 1891 to 1894—Dorabji Dossabhai was Pres., from 1895 to 1901, Bro. Jehangir Sorabji has been Secretary. The Strength of the Branch:—The total number of

members who joined the Branch since its formation till 6-9-1901 were 75, loss by death or resignation 55, present strength is 20.

Year.	New Year. No.	New Admission.	Loss.	Net No.	Year.	New Year. No.	New Admission.	Loss.	Net No.
1882	Nil	7	1	6	1892	15	0	4	11
1883	6	26	3	29	1893	11	3	3	11
1884	29	7	1	35	1894	11	10	3	21
1885	35	3	1	37	1895	21	0	3	18
1886	37	4	2	39	1896	18	4	1	21
1887	39	0	1	38	1897	21	3	2	22
1888	38	0	10	28	1898	22	2	4	20
1889	28	1	10	29	1899	20	3	2	21
1890	29	0	14	15	1900	21	2	1	22
1891	15	0	14	15	1901	22	0	2	20

The present Secretary is a very devoted Theosophist and it is expected during his time the Branch will grow stronger and stronger ; the Branch is really a centre of great force.

—10.—

THE CO-OPERATION OF JNAN, BHAKTI AND ACTION.

There is often a misunderstanding between the followers of *Jnana*, *Bhakti* and *Action*, as to their respective importance in the attainment of the end of life—the achievement of the highest bliss—the bliss of Liberation from bondage. The followers of each give only to their adopted path the highest place, but at the same time ignores the utility of the other two. The inappropriateness of their contentions can be proved from some ordinary examples of physical life. Take for example the *construction of a building*; we have a mind to construct a house—this desire has in it a germ of what we call “*Bhakti*” in the higher plane. *Bhakti* is that which induces one to do a certain act—this act may be either the accomplishment of a certain physical act, by relying on a certain person or Diety. Thus we undertake an act, because we believe in the utility of its result or because we rely on a man’s power of rendering us help and giving us proper direction; without this belief no one would undertake to do any act; this belief is called *Bhakti*. So when we want to build, we would not undertake the building unless we have belief in the utility of the thing wanted to be done, this is *Bhakti* in its germ, this *Bhakti* induces us

to act. But when an act is undertaken we want *direction* and *advice* for its accomplishment; this gives us the element of "*Jnan* or *Knowledge*." As we would not undertake an act without belief in its utility, so we could not accomplish the act without proper advice or direction which implies *Knowledge*. Thus we see for *Action*, *Jana* and *Bhakti* are necessary. In the same way when we have *Bhakti* in a certain act or a certain person that simply would not help us unless we try to *accomplish* the act or follow the direction of the person. For example if we have belief in some *Yagna*, what does it avail if we do not perform it? Similarly we have *Bhakti* in some person it does help us very little if we fail to carry out his teachings. Mere belief is no belief at all. Hence *belief* without *Action* is fruitless, it is similarly useless without *Jnan*. Take the case of performing a *Yagna* mere belief in it does not pay us if we do not know the method of doing it; belief without knowledge is futile. We may similarly *know* how to make a *Yagna* without *belief* there is no motive to action; even if there is belief and knowledge, these two are useless without our undertaking to accomplish the thing. Hence *Belief*, *Jnan* and *Action* are co-existent for the accomplishment of anything, and if such co-existence is necessary for the accomplishment of a mere physical thing, much more is it necessary for the accomplishment of things of the higher planes. Take for instance, the leading of a spiritual life, no body will attempt living such a life unless he has belief in its existence, utility and imperativeness; and this belief is useless, unless we know the method of attaining to such life; similarly belief in such a life, unless we carry out the belief in conduct and act under proper direction is inoperative; it is also useless to have merely proper direction or knowledge unless there is a belief in the teachings and willingness to act in conformity with those teachings. Hence *Jnan*, *Bhakti* and *Action* must be co-existent and one is useless without the other two. Therefore the followers of each system will do well to form a relative idea of their importance and act accordingly, otherwise great mischief will be done by one-sided action.

D.

THE SANDHYA.

(Continued from page 214.)

These five Koshas are :—

Sukshma Sarira. { (1) Anna-Maya or Food-made or Dense-Body.
 (2) Prana-Maya or Life-made or Etheric Body.
 (3) Mano-Maya or Mind-made or Astral and Lower Mental Bodies.
 (4) Vijnana-Maya or Knowledge-made or Higher mental and Buddhic Bodies.
 (5) Ananda-Maya or Bliss-made or Nirvanic Body.

The first requires no explanation—it is the Dense or Sthula Sharira.

The next three go to form the Sukshma Sharira. Pranamaya consists of the five Pranas namely Prana, Apana, Vyana, Udana, and Samana, and the five organs of action, or Karmendriyas. The Pranamaya represents the Kriya-sakti or all the force of action and creation.

Manomaya consists of the five organs of Perception (Jnanaendriyas) and Manas. Its function is Ichha-Sakti or Will-force or desire force or lower manas.

While the Vijnanamaya consists of the same five Jananendriyas illumined by Buddhi. It represents the Jnana-Sakti or the force of Knowledge.

Thus the Sukshma Sarira is the soul of the Western Metaphysicians, having the three functions of Feeling, Knowing and Willing. Willing is the Kriya-Sakti, Feeling is the Ichchha Sakti and Knowing is the Jnana-Sakti. The Sukshma Sarira in man is the reflection of Ishwara—its three Saktis represents the three aspects Sat, Chit and Ananda. This Sukshma Sarira is also the Atma of the Naiyayikas, who do not rise higher than the Vijnanamaya-Kosha.

The last Kosha is Anandamaya or the Sheath of Bliss. It constitutes the Karana Sharira. Thus the three Shariras are

analysed into five Koshas—the Sthula and Karana Sharira being Anna and Anandamaya Koshas ; the second Sharira being the most complex, as it is represented by three Koshas. This Anandamaya Kosha is the Atma of the Theosophists and of Badarayana, the latter in his Vedanta Sutra speaks of this Anandamaya as Brahman and not as a separate sheath.

From the Vedantic point of view the Atma is above this even. It is Sat-Chit-Ananda. It is Sat as it exists or remains in all the three times—Past, Present and Future ; it is Chit as it is consciousness, it is Ananda because it is supreme Bliss. This Atma is Brahman. From it proceeds the whole Universe. When manifesting, there arises from the Brahman, the root of matter called Maya or Prakriti. It (Maya) has the three attributes of Satwa or rhythmic motion or harmony, Rajas or mere motion or activity and Tamas or Inertia. From this Maya arises Akasha, from the latter comes Vayu which gives birth to Agni, from which proceeds Apas and the latter produces Prithivi. These five are symbols of the five worlds also, namely Prithivi equal to Bhuh, Apas equal to Bhuvah, Agni equal to Swah, Vayu equal to Mahah, Akasha equal to Janah. Each of these five elements have the three gunas of Satwa, Rajas and Tamas ; some have more of one and less of the other. The five organs of sensation ear, skin, sight, taste and smell have arisen from the Satvic portions of Akasha, Vayu, Agni, Apas and Prithivi respectively. From the collective Satvic portions of the five is produced the internal organ or Antah-Karana, consisting of (1) the Manas—doubting and cogitating (2) Buddhi—determining (3) Ahamkara—I-making or Egoism, (4) Chitta—reflecting or remembering. The presiding Deity of Manas is Moon, of Buddhi is Brahma, of Ahamkara is Shiva or Rudra and of Chitta is Vasudeva or Vishnu. This simply means that the human manas is the ray of the Manas-Putras that came from the moon ; while the Buddhi, Ahankara and Chitta have been evolved by the three life-waves proceeding from Brahma, Vishnu and Mahadeva.

The five organs also come from the five elements, but from

of all these Tatvas. This gives Antahkarana the important property of *creating*, so to speak, a simulacrum of all these five Jnânendriyas, out of its own materials, whenever and wherever it may require them—whether in dream or Devacharn. It is because Antahkarana has all the Satvik elements of the five Tattvas within it, that it can create the five Jnanendriyas in the Mayâvi Rupa and the Dream body: and in that other body spoken of as Jnana—body in the Yoga-Vâshishthâ.

The same is the case with the five Prânas: or as they are collectively spoken of as the Prâna. The Prâna has in it the Rajasik portion of all the five Tattvas: and consequently it has in it the potentiality of manifesting the action of all the five Karmendriyas whenever and wherever required. In travelling from one planet to another within the solar system, the Sukshma Sharîra is considerably stripped of all its unnecessary elements: the Prâna and the Antahkarana only are carried up: and on reaching the planet, the Siddha puts forth the energy of Antahkarana and Prâna, and creates Jnânendriyas and Karmendriyas with the materials of that planet, and this communicates with the residents of that planet.

From the Tamas portion of the five elements are produced the pentupled five gross elements. The production of this we have shown above in the beginning.

The *Sandhya* therefore is the process of withdrawing the consciousness from the lower self and *uniting* it with the Higher Self: of withdrawing it from the physical and uniting it with the subtle; of withdrawing it from the subtle and uniting it with the Karana: of withdrawing it from all and merging it with the Brahman. It also means the reverse process as well when the higher unites with the lower and makes the lower divine. One is the process of *Yoga* or abstraction, the other is the process of *Dhyana*, making the mind blank and receptive to higher vibrations. Both should be combined in a proper system of *Yoga* and *Dhyana*.

(*To be continued.*)

EVII.

The word "evil" suggests to us three things (1) The peculiar *nature* of the thing itself (2) its *effects* on others who call it "evil" and (3) The *cause* of its creation. Take for instance "poison" it implies (1) that it has such a *nature* that it will injure the physical constitution of any other things, it may put a stop to its life, this is the *Nature* of the poison, (2) and since it *affects* the life of others it is called by them "evil" but (3) since it was created by Iswara it could not have simply been intended to put an end to life, and it has been found that poison not only kills but also cures diseases, hence both, killing and curing are its nature, and from this fact it can be said that the *cause* of its creation is to kill and to cure: further it might be guessed that it has other *natures* still unrevealed to us and hence there might have been a thousand other motives in its creation which are unknown to us.

Hence poison is not absolutely evil, it has both the properties of killing and curing and it might have other qualities; it is called evil by those who fear its killing effects, it is used as medicine by those who know how to use it and they do not therefore stigmatise it by the name "Evil."

As in the case of poison so in the case of other things similarly called "Evil." They are called "evil" by those who are ignorant of all their properties except the one, the effect of which they fear, but even when that property is utilised to serve an individual and they are not called "evil" but are hailed as so many boons. It is these selfish ends that lead us to stigmatise a thing by a bad name; but by a chemist who handles all things and studies their nature not for any selfish purpose but for the sake of knowledge and for becoming useful to the world at large, chemicals are never called "good" or "evil," he knows their respective natures, keeps notes of them, preserves them in his laboratory and uses them for different purposes. Similarly the Occultist, who has to deal not only with chemicals but with all things and Beings, will have to understand their nature and uti-

lity and to use them with the unprejudiced mind of a chemist; he also must have for all things and beings the regard of a chemist for his chemicals. It is only when the occultist attains to this attitude of a chemist and when he learns the dexterity of a painter in the use of his colours from the blackest to the brightest one, that "Nature regards *him* as one of her creators and makes obeisance and then she will open wide before *him* the portals of her secret chambers (Laboratory) and lay bare before *his* gaze the treasures hidden in the very depths of her pure virgin bosom unsullied by the hand of matter. She shows her treasures only to the eye of spirit—the eye which never closes—the eye for which there is no veil in all her kingdoms." Such is the goal of an occultist—and every practical Theosophist. The Theosophical Society is intended to be a School from which we expect to turn out such men—who would help nature and will work with her and will never stigmatise anything as evil, but will know the nature of everything, will use them all for their proper end.

Such is the noble aim of our life; let each of us therefore be very careful in passing our judgment, so that we may not hurt the feelings of any being. Let us therefore help every one in his endeavour to reach the supreme goal and thus make the world an abode of peace and blessing and the nursing place for the wearied and uneasy.

D.

Om Shantih ? Santih ? Santih ?

* *

• WHO IS MISERABLE ?

Not he who has not the luxuries of the fleeting world, nor has not the insincere honours of Society, nor even he who has not been able procure the necessities of life—but truly miserable is he who has not been able to determine the goal of his life, has not been able to fix his gaze on the bright star which serves as a beacon light to the bewildered, and has been deprived of the ennobling company of his Gurudeva and the sweet influence of the smiling glance of his beloved Istadeva—Whom he ever tries to serve and please.

D.

QUESTIONS AND ANSWERS.

(Continued from Page 210.)

Q. XLI.—Western scientists have found out the physiological functions of the various organs of the human or animal constitution, but it was reserved to Theosophy to describe what it was that gave life to the body, and its relation to the other principles of man, "Prana" is the life giving principle, but it does not seem to be a material or tangible thing.

Poison however is a material tangible object. Will some-body oblige me by explaining the process of poison acting on Prana so as to bring on death?

Ans.—It deserves a fuller reply than it has received. No physical body can die until the soul, the Kârana sharîr, has left its vehicle. It will not leave if further experience of earth conditions is to be gained by holding on to the body. But if during severe disease, one or more vital organs become broken up, the soul leaves to save the body the excessive pain caused by the disease, and because under such conditions it is not right to prolong the bodily existence in agony.

Similarly after severe accident, causing, it may be the loss of a limb, the soul will still stay on, if the body is willing to continue existence under the deprivation.

In the case of corrosive poisoning, if the threatened destruction of the tissues can be prevented or repaired by prompt action, e. g. arsenic, the patient vomits and purges with all the symptoms of cholera, and if this takes place with sufficient promptness, the patient recovers. But if the pain is so intense that the patient would rather die than live, the soul leaves, causing the heart's action at once to cease.

Again, in snake bite which paralyses the nerves and strychnine which arrests respiration and so causes the heart to cease beating, if the patient has a strong determined will, the soul will hold on, its representative the *prana* keeps the heart slowly beating until

the poison is eliminated in the excretions, and the patient recovers consciousness.

It is known that many die of snake bite who have been bitten by harmless snakes, fright seizes and paralyses them, the soul comes to the conclusion that it is no use to hold on to so weak-minded a vehicle, it leaves, and at the some instant the heart ceases beating.

So with plague. In those that recover the head-ache and sleeplessness are intense for four to five days continuously:—those who have determined wills and can bear the intense agony recover, the weak-minded, poor-spirited patients would rather die than live, their soul accepting the verdict leaves them, and they die suddenly of stoppage of the heart's action. In plague cases it is known that many more die from fright than from the prolonged course of the disease. Those who can keep the spark of life in them beyond the fifth day usually recover.

So also in cholera and typhoid or enteric fever, if the destruction of the tissues can be made good without over-excessive pain, or if the patient from one cause or another has so determined a will as to bear the intense agony caused by the partly perforated intestine, the soul will continue to possess the poor shattered body and a slow or quick recovery will take place.

The love of a parent for his or her child is a strong predisposing cause helping a speedy recovery.

In the good time coming, none will die young, all will live to a good old age. The babe now dies from the over-anxiety and fright of the mother, the young die because so few know the conditions of life and especially of diet which make for prolonged existence:—our foods and drinks are a miserable travesty of right living, and we suffer especially because our medical men are blind leaders of the blind:—they know not how to keep us in good health by good advice as to diet, nor how to cure us when sick. These evil conditions must continue until our medical men themselves learn the science of true living. They will, in those good

times, be only too glad to impart their knowledge to others, so that all will in due course learn the conditions necessary to keep the soul's vehicle strong and healthy, exhibiting a sound mind in a sound body.

D. G.

BOMBAY.

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QUESTIONS.

Q. LII.—What is the difference between Spirit-Matter, Elemental Essence, and Manadic Essence, when all manifest on the same plane e. g. Astral?

Q. LIII.—How is Prana related to the 7 planes of matter viz. does Spirit matter enter its constitution and if so how?

Q. LIV.—What is meant by saying that an outpouring of Life from the Logos takes place to evolve matter, Form and Consciousness?

• AN OPINION.

TO THE EDITOR OF THE "PRASNOTTARA."

Brother,

You have published a series of articles recently upon Shri-Krishna and the Rāsh-Lila incident, which appear to me to be admirable and to be worthy of permanent record in book form. They are to my mind a complete answer to the missionary charge of immorality against Shri-Krishna.

The writer is by no means sure that your readers will take the same view of the incident as he has set forth, for in his concluding para, page 195, he says that he publishes it "for the sober consideration or for the ridicule of my readers as the case may be."

The misery is that the infidelity of the present day, the want of belief in the teaching set forth in the Sacred Scriptures of the Hindus, Parsis and Christians is because we have been taught by our religious guides to interpret our several scriptures in the original or literal Dictionary sense of the words. I remember when a boy, that the churches used to teach that every word and

sentence in the Bible is literally true and inspired by the Holy Spirit of God. This teaching is I think technically called the "Theory of Verbal Inspiration." Thus in a Bible Dictionary by the Revd. John Farrar 8th Edition 1864, who I believe is Canon Farrar, I read under the word "inspiration,"—"The Scriptures state the fact.....They never tell us that one writer was under a higher degree of inspiration than another. The Book the entire Book is inspired, and is as much the word of God as though he himself had written it with his own hands without human instrumentality." All this I thoroughly agree with. He then goes on to discuss the "verbal inspiration" "of every word syllable and letter of the Scriptures," being careful however, not to commit himself to an expression of belief in or advocacy of this theory.

Now I have no hesitation in giving my opinion that to this theory of the verbal inspiration of the Bible is due the making of all the atheists, infidels and agnoustics that have ever lived, from Voltaire and Thomas Paine down to the present day.

"Verbal Inspiration" means the theory of literal interpretation. Many missionaries have come to India and are still coming whose teaching is based on this theory. They therefore greedily seize upon the Rāsh-Līlā incident.

No doubt "all Scripture is given by the inspiration of God," so says St. Peter, but for what purpose? "it is profitable for teaching, for reproof, for correction, that the man of God may be perfect, thoroughly furnished to all good works." That is, the Holy Scripture is written for a spiritual purpose, to train our minds our intellects our souls in spiritual things. The spiritual life cannot be described in plain words, therefore word pictures are used, parables," as the Lord Christ describes them, which are "symbols" of spiritual things, intended to be so understood by those who have received a sufficiently high training from their Guru to understand and grasp the spiritual teaching which is embedded on the form of word-pictures used.

Your writer has therefore rightly held that the story, the Parable, if you will, of the Rash-Lila should be interpreted not literally but symbolically. The plain every-day meaning of the words should not be taken, but the spiritual teaching which underlies the form of words used.

And because the large majority of Hindus believe in this false theory of literal interpretation quite as much as do Christians, it is necessary that the true teaching should be insisted on and continually set forth that "Holy Scriptures were written by inspired men, by Manus if you will, Manus sent by Ishvara the Supreme Lord to teach men not History nor the truths of physical Science, but how they shculd find Salvation from evil, Spiritual Strength and Power by which to live lives of goodness in this world.

If I remember rightly Mrs. Besant in "the Avatars" stated that Shri-Krishna was at the time a boy of only six years of age. But I do not think your writer has set forth this view.

Whether if the book is published, Hindus will read it, is quite another matter. It teaches a symbolical explanation which runs counter to the popular theory of literal interpretation, a theory which is responsible for all the immorality so common among the lower classes of Hindus. These greedily drink in the false teaching that their Deva was as immoral as they themselves are. There is no hope for the uprising of the Hindu races, until this false teaching give place to that which is true.

D. G.
BOMBAY.

—:O:—

N. B.—It is gratifying to have this voluntary opinion on a subject scarcely understood even by the educated. This opinion is all the more important as it comes from an English man who has not only the self-control to overcome his impatience, and who does not wish "to hear no more of the subject" but has the courage to advise its publication. This conduct no doubt does not depend on racial propensities but upon taste and an unprejudiced mind. We are glad to see by the above expression that the writer did not count wrongly upon his "English readers."

In justification of the article it must be said that it was suggested by some unjust and ignorant assertions made by a Christian Missionary and some obstinate and wrong notion expressed by an educated anglicised Indian against the life of Sri Krishna.

These men happened to be present at our Indian Section Head Quarters in 1899. Their unjust criticism induced the writer to jot out a few lines to show the completeness of the Life of Sri-Krishna as presenting so many phases of life as compared with those of Christ, Buddha and others which form but a very short and incomplete and one sided fragment of human life. The writer is impressed with the idea that the object of the Supreme in taking the human form is to live the life of a social man and by his conduct to mould the life of humanity; and unless that life be a complete one beginning from childhood passing through youth, manhood to old age that life cannot be a complete example and in that respect the life of Sri Krishna is far superior to all others as presenting to each man or woman, boy or youth, the grown up or the old, the rustic, or the philosopher, the emotional or the prosaic, the man of the world or the ascetic, an ideal for his life. Those notes were subsequently enlarged to answer a question put by "the Hindu" of Madras expressing his non-assent to the argument of Mrs. Besant's lectures at the Adyar convention in 1899. This lead the writer to put the question in the *Prasnotara* "Can *Rash Lila* be justified in its literal sense? After the answer was finished in the *Prasnotara* at the request of one of his English lady friends the writer resumed the article to remove some misconceptions that arose in the minds of some of his readers with respect to the use of the word "actual physical contact" in the article itself. This prolonged the article to its unexpected length.

The writer intentionally avoided the argument of Mrs. Besant as it was not only non-convincing but was considered harmful; for if the physical impossibility be once admitted as a reason for explaining away any intricate question, it may as well be used in negating other events such as the killing of Putanâ, the holding up of the rock on the little finger of the left hand, the destruction

of the Kalya Serpent and a thousand other superhuman acts spoken of Shri-Krishna and the feeding of 5000 people by a single loaf by Christ; such an argument will help to ignore the historic rôle of an Avatar and will prove to be a very sharp instrument in the hands of the Sceptics and the Missionaries in undermining the whole theory of Avatarship. The writer holds that physical conditions cannot limit the spirit. The spirit moulds matter and hence when the spirit or its manifestation an Avatar so desires, matter becomes pliant and implicitly obeys her Lord. This explanation I think will satisfy our Brother D. G. to whom the writer is exceedingly thankful for his opinion.

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Mrs. ANNIE BESANT TOUR,

LECTURES AT

Ahmedabad	Oct. 31 and Nov. 1
Noosari	Nov. 2
Surat	Nov. 3 and 4
Baroda	...	...	„ 5, 6, 7.
Bhavnagar	...	...	„ 9 and 10
Faridkot	...	...	„ 14 and 15.
Lahore	...	...	„ 16, 17, 18.
Jammu	...	...	„

—:0:—

THE THEOSOPHICAL SOCIETY.

— : —

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are :—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religion, philosophy and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

F M 1.

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THE PRASNOTTARA.

Vol. XI
No. 11 }

NOV. 1901.

SERIAL
No. 130.

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION T. S.
BENARES.

PIASNOTTARA, THE GAZETTE OF THE INDIAN SECTION of the THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

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THE PRASNOTARA.

Vol. XI. }
No. 11 }

BENARES : NOVEMBER, 1901.

{ Serial
No. 130.

THE PRESS BUILDING.

The Press building is almost finished, it is a big strong building constructed to allow of a second story being put up on it for the accommodation of our visitors and delegates ; when the first floor will be ready it will give us three big rooms of dimensions 12 $\frac{1}{2}$ 'x50', 12 $\frac{1}{2}$ 'x50'-5"x43'-6'x21', with convenient verandas to the East and West. The Press will be formally opened by Mrs. Besant before she starts for her Southern and East Bengal tour.

—:o:—

THE EUROPEAN DINING HALL.

Owing to a great demand for family quarters, this building has also been turned into a family quarters without at all interfering with the purpose for which it was made ; this building will also be ready to receive a family in course of a month.

—:o:—

AUDIT.

We are exceedingly sorry to note the death of our devoted Brother Rai Sahib Vinayak Rao Painsay—the auditor appointed at the last convention. He was also acting as the financial Secretary of the C. H. College—His death was caused by a fall from his horse—attended by other complications. His premature death is heavily felt by us. To supply his place as auditor of the section Account Babu Upendra Lal Mozumdar was appointed to audit the accounts for the year 1901.

—:o:—

CONVENTION.

As arranged before, this year the convention takes place at Adyar—and will hold its meeting in the last week of December as usual.

MRS. ANNIE BESANT'S TOUR.

Mrs. Besant left Benares on the 20th October to visit Ahmedabad Baroda, Surat, Navsori and Bhavnagore in the West and Faridkote, Lahore, and Jammu in the North, returning to Benares at the end of this month. In December she will visit East Bengal and then go Southwards to attend the Theosophical Convention at Adyar, Madras. After that she will visit a few places in the South returning home by about 25th January, 1902. In February and March she hopes to deliver a course of lectures in the C. H. College and will leave for England in April next.

-:o:-

THE DASERA VACATION.

Our Head Quarters were not without their charms during the vacation which is observed as a great time of joy and merriment all over India. During the vacation several devoted members silently retired here to take rest after a busy worldly life and enjoyed the peace which our sacred home could give them. They were further benefitted by some lectures delivered and conversazion ; held by our dear Mrs. Besant, who was kind enough to help those who came out here depriving themselves of the happiness which they could enjoy amidst their own family. It may be said in favour our visitors that they in their turn helped us a great deal in restoring peace and liveliness to the inmates of this place, who were for a time disturbed by some foreign influence. We cannot but congratulate those who have chosen to remain here and work for the T. S. upon their good fortune of having been blessed with the opportunity of coming in contact with such noble souls. The effect produced makes us fervently desirous of giving a hearty welcome to all our members that we may be benefitted by each other's contact.

—:o:—

THE BOARDING ARRANGEMENTS.

The boarding establishment was conducted with moderate skill and a devoted heart, and the our visitors were greatly pleased with the conduct of the staff. The supply of food was not very fine but it was quite welcome to those who are accustomed to frugal meals. We hope however to make our arrangements suit all kinds of members and when there is a constant influx of members and sympathiser in the Head-quarters, we shall be able to meet the growing demands. On the whole however our present arrangements are tolerably good.

NEW BRANCHES.

We are glad to note that during the month the following Branches were formed.

BRANCHES.	DATE OF CHARTER.	OFFICERS.
Narsapur (by K. Narain Swamy Esq.)	11-10-'01.	V. B. Lakshmi Nar-simha Esq. ... President. A. Tryambakam Esq. ... Secretary.
Ethewah (by Peyarlal Sa-heb)	17-10-'01.	Dharmadas Mukherji Esq. President. Nandlal Chandra Esq. ... Secretary.

—:o:—

NEW MEMBERS.

The number of members who joined the Society, during the last month is 4.

—:o:—

LOSS OF MEMBERS.

By death—Two.

By resignation—Two.

—:o:—

OBITUARY.

We are sorry to note the following deaths :—

1. Pandit Jwala Prasad Jha of Muttra.
2. Rao Sahib V. R. Painsay of Benares.

—:o:—

Q. LV. *Have we any freedom of action ?*

If so how can this be reconciled with the teachings in following :—

“ Iswara lives in the heart of all and makes them act as He likes by the power of His Maya.” The Gita Chap. XVIII. Sloka 61.

“ If relying too much on Egoism you say “ I will not fight ” then vain will be your efforts, Prakriti will control you.” Ditto. Sloka 59.

Q. LV1. *From the above we see that indication is given of three actors. The Ego, Iswara, and Prakriti.*

What is then the respective share of these three in controlling the actions of the world ?

QUESTIONS AND ANSWERS.

Q. XXVIII.—Mr. Sinnett holds Mars and Venus belong to the Earth chain. H. P. B. in the Secret Doctrine and A. B. in Ancient Wisdom deny this; they say they appertain to separate chains. I believe somewhere it was said, Mr. Sinnett was right. Do you remember the passage? what is the current accepted opinion now?

Ans.—The questioner wants to know the current accepted opinion about the earth chain being represented by only one globe as is said in the Secret Doctrine or by three globes as said by Mr. Sinnett, on the physical plane of spirit-matter. I beg to state that there can be no current accepted opinion among the fellows of the Theosophical Society for the simple reason that the fellows are searchers after truth and are bound by no dogma. Each is expected to see things with the aid of his inner light and not be a simple passive recipient of one set of ideas or another. In the present case, some members hold that Mr. Sinnett is right and others, forming perhaps the majority, hold that H. P. B. who was nearer the sources of light, has put the case rightly in the Secret Doctrine.

2. Now in the Puranas, the seven globes are called the seven island in the ocean of evolving life. There is no mention of Mars or Mercury being one of the seven. No doubt things are not given in the Puranas with any degree of clearness but yet they are full of suggestive hints. I have not found yet one remote hint that Mars or Mercury has anything to do with the seven seas and seven island referred to in the Puranas as forming parts of ten chain to which the earth belongs.

3. Let us take Mars, the fiery planet. He is called son of the mother earth. Here mother earth is not the island called Jambu-dvipa that we inhabit now but the plane of terrestrial spirit-matter in the solar system. That plane is given as 50 crores of Yoganas or 5000 millions of miles in diameter and it is defined (see Vishnu Purana 2nd Adhyaya) as the area that looks to the Sun as the source of life and light. In that sense all the globes of the Solar System on this plane are sons of Earth but

Mars is so in a special sense. He is of the Earth earthy. He corresponds to the principle Kâma in the cosmic septenary and he is therefore after his mother. As our readers know Kâma is the life that seeks embodiment as its concretion. Where Kâma is destroyed the terrestrial ropes are cut asunder. From the stand-point of life, Kâma is the most material degree of it. Mars is Kâma concreted in the Solar System life and so he is fiery in that aspect of the Divine element that refers to working downwards in the scale of evolution.

4. Let us take Mercury. Nowhere in the Puranas so far as I am aware is he connected with the earth. He is the son of Soma. Soma is the son of Atri who as every student of the Puranas knows, is intimately connected with the principle Manas in the cosmic septenary. Atri was in rapt contemplation for ages and His body became Soma. From His eyes fell drops of ecstasy and that became the evolving tide wave of life in the body of Soma or in other words took the *form* of the planet Soma. He performed twenty one circuits round his Kingdom. He became enamoured of Tara the wife of Brihaspati and begat Budha or Mercury out of her. This produced a war in Heaven.

5. This story of Budha's birth by Soma, shews plainly that there was a spiritual planet Soma, that it went through its cycle of evolution, that it went into laya after begetting Budha (the worthy son of Soma, for Budha presides over Wisdom—Budhi). The dead planet Soma has either already disintegrated or is disintegrating. In the latter case it is hidden. There is no connection at all traceable between the Earth and Mercury. It must however be remembered that Mercury, Venus, Earth and Mars form a quaternary closely connected since all draw their breath from one Spiritual Source.

A. N. S.

Q. XXV.—*Why does the God of infinite wisdom and love, as is taught by modern "Theosophy" subject an infinite number of sentient beings to process of growth or evolution carried on through a vast series of ages, involving them in ignorance, vice and misery which*

diminish at a rate perhaps vastly slower than that of a thousandth part in a thousand years.

P. D. M.

Q. XXVI.—*Could not He in his omnipotence and love send forth, in a second an infinite number of rays as souls from the of infinite vastness of His spiritual light with that perfection of wisdom and bliss which has to be attained through the aforesaid most miserable languid process?*

P. D. M.

Q. XXVII.—*What explanation has the Vedantic Theosophy to offer?*

1. While our revered Teacher H. P. B. was in her physical vehicle last time, she shewed herself as very much against the ideas of God-head that we entertain. The vast majority of people entertain false views about God and H. P. B. rightly traced our error to our making God after our kind. This creation of man, she, called the personal God and she was very emphatic in denying the existence of such a God as this. This was indeed, required at the time; for, clearing of the ground must precede the sowing of the seed. She thus cleared the ground and did also the sowing work. The expression of ideas against the theory of personal God will tend to destroy the world's belief in the existence of such Divine Beings as the Logos, unless the pendulum is and to be swung in the opposite direction that the devotional fiberes of the human mind may not suffer.

2. This work is now most gloriously being done by our revered sister A. B. One cannot read her utterances without the devotional element in himself being stirred into activity by the vibrations set on foot from the depths of her devoted soul. The wise student of the Theosophical literature will combine both, will join wisdom—to devotion, for, both are necessary elements for spiritual growth. The evolution of the universe is the resultant of two forces, one, the potency of the one existence, One Life, the Parabramham manifesting itself as breath outwards and breath inwards and the other the sacrifice of the Logos in pouring out *His* life, so that the rays of *His* light poured out on the sphere of evolution—a sphere of living essence—may infuse

an electric vitality into every thing and thus make everything strive towards Him along the rays poured out, for He is the fruit of evolution and must pour out His love that others may be blessed and go in His rear.

3. The questioner will do well to think deeply and earnestly on abstract Living Essence and centres of Life who are the products of evolution of the living essence becoming a factor in further evolution. In Bhagavat Gita Chapter VII, two kinds of Prakritis are given one being the breath outwards of Bramham, the inferior and the other superior Prakriti bring the Life poured out by the Logos as a result of His Love. This alone makes evolution possible. Nature unaided fails as said in Vol. 11 of the Secret Doctrine. Likewise the endless programme will fail if the Logos will not aid. There are energies in Nature which if guided will produce beautiful results but which can only struggle endlessly if the aid and the guide be not there.

5. The question now comes to this—Why does not the Logos make perfect Souls at once? The answer is that the Logos is not the kind of God as exists in the imagination of the questioner. It is the personal God theory which was fought against by H. P. B. We say God does not produce the laws of being by His arbitrary will but the laws of being are eternal and the Logos is the lens—a centro of life Wisdom and love—through whom the laws of being are made operative in the sphere of evolution over which the Logos presides.

5. Nature is an endless becoming and everything is in its place by growth. This law cannot be transcended by the Logos. Since He is the fully self-conscious and all-wise embodiment, vehicle and agent of the same law. In the aspect of the question that I am trying to explain, it is not a question of creation. There is no creation. Every thing becomes. To create is to guide the becoming. In the Gita Sri Krishna says all Bhootans are in Me and yet all Bhootanas are not in Me. Let the questioner think for himself.

6. The questioner is dissatisfied with the becoming process. He wants a Magic ring of Aladdin by the touch of which all slowness of growth can be avoided. There is no such Magic agent in Nature.

A. N. S.—F. T. S.

-:0:-

CAN JUSTICE & MERCY BE RECONCILED ?

These two words or rather the actions implied by them seems to be irreconcilable. The common notion being that Justice implies sternness in the enforcement of law, while mercy implies leniency in such conduct. This idea has become prevalent simply because in our Courts of Justice we see nothing but the predominance of the above conduct.

But if we ponder over a little the cloud attached to the conception of justice will soon be removed. Let us see what justice is—it is the doling out to a person according to his Karma what is his due. This giving may result in pleasure or pain to the receiver; if he has done a good Karma he deserves encouragement which brings him pleasure or happiness, if he has done a bad Karma then he deserves a check in his conduct. This imposition of the obstruction may bring in its trail frustration, uneasiness or pain. In dispensing justice we cannot avoid these attendant feelings to the recipient and so far our conduct cannot be considered as any thing different from that of a Judge who administers law ; but the difference lies in this—it lies in the feeling and caution with which that justice is dealt—if in this dispensation of justice the judges are guided by a feeling of doing good to the recipient—then the element of mercy at once comes in—and it matters little whether the judge has to give him anything which is attended with pleasure or pain. In giving pleasurable objects, such as rewards—we generally happen to overlook the idea of its being associated with mercy—but a little thought will clear the matter to us. In giving anything we must take into consideration the time, place and the nature of the recipient. This is what is considered as the

elements of Dana or gift देश (Dēs) काल (Kāl) पात्र (Pātra), that is the time when the object is to be given, the place where it is to be given and the nature and identity of the donee must be taken into account, otherwise an indiscriminate gift (a gift is called indiscriminate when these three points are not taken into consideration) will generate evil. Thus justice is to be administered according to circumstance, at the appropriate time or suitable occasion and the quantity given must be proportionate to the donee's power of assimilation. In the Courts of Justices these conditions are not always fulfilled, for Judgments are sometimes given irrespective of the condition of the doer, rewards are given to undeserved persons, so also punishment is awarded which is too heavy for the defaulter and the Judge has no discretion in such things, he is like a machine set to produce some material thing, he has not to see to the moral nature of his work, he has to administer justice as it is formulated by the laws of the country, but as these laws do not (except in the cases of juvenile delinquents), take into consideration the good of the doer (I void the use of the word "accused" as I include in the word "doer" both who deserve reward or punishment) but of the society which is considered as separate from and independent of the person under judgment. Even this idea of doing good to the society is often forgotten and the idea of punishing or rewarding the doer simply sways the mind of the Judge, consequently Justice is shamed even of that tinge of *mercy* which was left to it by the legislators.

But to betroth Justice with Mercy—the idea of doing *good* (both in awarding reward and punishment) must predominate the mind of the legislator, and the Judge should solely be actuated by that motive and he should not award any quantity of reward or pain greater than that the recipient can well bear ; for excess of pleasure may cause exultation, undeserved reward may cause deviation from the right path, whereas excess of pain will cause depression, despair and hence the giving up of the persistence in the true path. Hence utmost care is necessary in the dispensation of Justice and this *caution taken in the interest of the recipient* is what we call *Mercy*, when that care is taken then Justice is said to become wedded to Mercy. Hence by Mercy is not meant the

over-riding of Justice but the dispensation of Justice with a constant desire of benefiting the object of Judgment. Divorce Justice of this loving and affectionate Goddess and He at once becomes a disconsolate widower, incapable of doing any moral or spiritual good to the world. The object of every occultist and every practical Theosophist is therefore to wed this tender, loving and affectionate Maid to the majestic Justice that He may be reinstated in His place of an affectionate, dutiful father devoted to the well-being of the created beings. Such is our aim of life and such should be our efforts that we may bring in peace in place of discord and disharmony and make the world better than it is.

D.

THE SANDHYA.

(Continued from page 227)

We now give below the Sandhya Mantras with their meanings.

First recite :—

अपवित्रः पवित्रो वा सर्वावस्थां गतोपि वा
यः स्मैरत् पुण्डरीकाक्षं स वाह्याभ्यन्तरः शुचिः ॥

“ Whether pure or impure, in whatever state one may be
“ When he thinks on Vishnu the Lotus eyed he becomes pure both
in and out.”

Then utter the following formulae of Sankalpa :—

“ ओं तत् सत् । अश्व एतस्य ब्रह्मणो हितीय-पराद्देवं, श्रीभैतत्वाराहकल्पे जम्बूद्वीपे
भारतखण्ड आर्यावर्तेन्द्रेशान्तर्गते पुण्यक्षेत्रे कलियुगे कलिप्रथमचरणे अमुक संवत्सरे
अमुकमासे अमुकपक्षे अमुकतिथौ अमुकवासरे अमुकगोचोपन्नो अमुकनामाहं प्रातः
सन्ध्योपासनकं कर्म करिष्य ॥ ”

“ Om ! Tat Sat ! Today in the second Pararabdha (Half) of the present Brahma, in the Kalpa called the White Boar Kalpa, in the globe called Jambu, in the sub-plane of that globe called Bharat, in a sacred place, of the country of that called Aryavarta in Kali age, in its first quarter, in the year so and so, in the month

so and so, in the fortnight so and so, in the day of the moon so and so, being born in such and such Gotra, I, having such a name, will perform now the morning Sandhya meditation."

To understand the above Sankalpa Mantra, one must know something of the Indian Cosmology and the Hindu theory of creations and Kalpas.

From the unconditioned, Absolute Brahma, at the end of a Maha Pralaya, first spring Purusha and Prakriti—Spirit and Matter. Not the matter as we know it nor the spirit of which we are cognisant, but rather the Root of Matter and the Root of Spirit. "Day was not, nor night, nor sky, nor earth, and there was neither darkness nor yet light. And there existed then Pradhana (Matter), Brahma and the Purusha (Spirit)" (Vishnu Purana) Brahma thus has two aspects in manifestation—Matter and Spirit, Pradhana and Purusha. Purusha stirreth the Pradhana and the various elements arise by this over-shadowing action of Purusha. There are five subtle elements, the five gross elements the five Pranas, the organs of sense and of action, Manas &c. These elements of creation make their appearance in the previously homogeneous Brahman. Thus the one simple Pradhana becomes a settling mass of chaos in which all these elements exist, differentiated but unorganized, separate but not co-ordinated. Then out of the primeval Purusha arise various Ishwaras, Brahma or Logoi, and with this chaos as material each fashions a world system of His own—a Brahmand or world-egg. With the coming into existence of such a world-egg or Brahmand begins a creation, or a Kalpa. There have been many creations before the present Kalpa, and many will come after it. Every world-egg or Brahmand is presided over by a Brahma; and his life consists of 311, 040,000,000,000, years. The following table gives the various periods :—

360 days of mortals make a year.....	1.....	mortal year
Krita Yuga contains.....	1728000	"
Treta Yuga	1296000	"
Dwapara Yuga	864000	"
Kali Yuga	432000	"

One Maha-Yuga equal to 4 Yugas	...	4320000	"
71 Maha-Yugas equal to 1 Manvantara	...	306720000	"
14 Manvantaras or 994 Maha-Yugas equal to		4294080000	"
Add Sandhis equal to 6 Maha-Yugas equal to		25920000	"
Therefore total or 14 Manvantaras or 1000			
Maha-Yugas equal to ...	...	4320000000	"
One day of Brahma	...	4320000000	"
One night of Brahma	...	4320000000	"
One year of Brahma (360 days and nights)..	311040000000		"
1000 years of Brahma equal to Mahakalpa			
equal to ...	...	3110400000000000	"

(Secret Doctrine Vol. II p. 73).

At the end of this period there is universal dissolution.

During manifestation seven lokas come into existence namely Bhuh, Bhuvah, Svah, Mahah, Janah, Tapah and Satyam. These seven globes are situated as given below, the distance between each is given in figures representing thousands of yajanas (one yojana equal to eight miles roughly).

(To be continued.)

—:o:—

THE DUTIES OF AN F. T. S.

The duties and rights of an F. T. S. as a member of an organization are described in the rules and constitution of T. S. But the chief duties lie on the moral side. The T. S. has been launched to regenerate the world and every F. T. S. has to fit himself to be a worker in the cause howsoever an humble position he might occupy. He must lead the highest spiritual life he can. He must work for the T. S. by devoting his time, money and by sharing the result of his study with others. He must practice the utmost brotherliness to all he comes across, being most charitable to their weaknesses. A charitable man will never gossip or slander about another. An F. T. who sincerely attempts to work to this end will have the right to be given greater and greater opportunity for serving the Humanity. The great Brotherhood consists of Souls who have sacrificed themselves for this Humanity. It takes no special note of individuals unless they are devoted to the service of man and therefore a fellow who only seeks the satisfaction of his selfish ends will never progress and remain merely a nominal fellow.

The duties of an F.T.S. worker must be to guide his community so as to enable it to attain to the ideal life as will enable him to acquire greater spirituality and knowledge to be placed at the service of his community. He must teach his community to attain to higher and higher ideals. He himself must lead and make others lead lives of utmost usefulness to all among whom he and they live. He must do his duty to all he comes by. He cannot all at once bloom into a Buddha or Shankar. But in his own limited sphere and ways let him try to be so. If every member in India made an earnest effort to this end, then T. S. would be a tremendous force for doing good, and in a very limited time such a life is expected from every Theosophist.

P. B. N.

NIDANAS.

"The great causes of misery (Nidana and Maya) were not," stanza 1 continued. The 12 Nidanas are the chief causes of existence, effects generated by a concatenation of cause produced S. D. Vol. I. 38.

"The 12 Nidanas are the causes of being." Each is the effect of its antecedent cause, and a cause, in its turn to its successor ; the sum total of the Nidanas being based on the 4 truths—a doctrine especially characteristic of the Hiayan System. (Ibid p. 39.

"The causes of Existence " mean not only the physical causes known to science but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. The Nidanas, the concatenation of causes and effects (not in the sense of the Orientalists), are not caused by ignorance. They are produced by the Dhyan Chohans and Devas, who certainly cannot be said to act in ignorance. We produce Nidanas in ignorance, each cause started on the Physical plane sets up action on every plane to all eternity. They are eternal effects reflected from plane to plane on to the "screen of eternity." p. 544, Vol. III S. D. P. B. N.

-:0:-

Q.—*Is there any difference in quality and quantity of Purushakar in different individuals or whether it is uniform in all. If the former how is the difference accounted for?*

Ans.—“Purushakar” is attained by human beings by means of moral and spiritual development and by it the natural rotation of predestiny is arrested. (It requires a very big Purushâkar to counteract a deep rooted predestiny or its existence is scarcely felt by its effects).

It is of three kinds:—(or rather of four kinds.)

1. (SLEEPING—Hence seems to be non-existent in Tâmasik nature).

2. AWAKE—but inactive (as in the cases of men of the Tamorâjsik temper).

3. AWAKE BUT ACTIVE AT TIMES. (Hence not very effective in Rajo-tamasik nature).

4. AWAKE AND FULLY ACTIVE (in the case of Sattva—Rajasik natures, where the actions are guided not by impulses, but by knowledge or determinate will).

According to the grade of Purushakar prevailing in a man his evolution is quickened or retarded.

SREE GONESHJI.

Gonesh is the chief of the Deras' termed 'Ganas.' He is lord of all the Deras that attend His father 'Siva' He is said to to remove the obstacle of those who invokes his help both in material and spiritual progress. It is supposed that all egoes should pass through Him to attain to the Nirranic State. His head is represented by that of an elephant, as the root of its Sanskrit term is connected with "Sound." Hence it may be said that there is a connection between clairaudience and the Dikgajus. Pranava became dual—the He and the She elephants and their meeting gave both to Ganesha. Ganesha is called the appropriator of all, hence He has the mouse or mus-hika (which has a root meaning to steal) for His carrier.

Q.—Why we have 108 beads in rosary?

Ans.—Navagraha or nine planets passing through the 12 Signs of the Zadiac make up the number 108— 9×12 . Prâna has 12 subdivisions and the body has 9. When Prâna flows through the body once it makes the number 108. Sumeru represents the change less Atma or the body or “the microcosm” which is incapable of undergoing any change.

C. M.

**FINANCIAL STATEMENT FOR THE MONTH
OF JULY 1901.**

—:o:—

	Balance of last month.	Receipts.	Total.	Expenditure.	Balance.
	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.
General Fund...	8548 2 0	864 5 0	9412 7 0	1265 15 10	8146 7 2
Building Fund...	415 14 11	140 0 0	555 14 11	220 2 0	335 12 11
Suspense { Deposit	915 0 0	54 9 0	969 9 0	215 0 0	754 9 0
Accounts. { Advance.	-561 14 7	225 8 0	-336 6 7	132 0 0	-468 6 7
E. S. T. Fund ...	38 0 0	25 0 0	63 0 0	58 0 0	5 0 0
C. H. College ...	.....	133 0 0	133 0 0	50 0 0	83 0 0
C. H. C. Magazine	.....	1 0 0	1 0 0	1 0 0	.....
Total	9355 2 4	1443 6 0	10798 8 4	1942 1 10	8856 6 6

J. N. BANERJI,
Accountant.

—:o:—

GENERAL FUND ACCOUNT FOR JULY 1901.

—:o:—

CASH ABSTRACT.

1. Annual dues from Branches	... 335 8 0	Salary	... 177 8 0
2. do. from Unattached members	... 42 0 0	Veracular Work	... 20 0 0
3. Entrance fees from Branches	... 393 8 0	Travelling Expenses	... 395 5 6
4. do. from Unattached members	... 20 0 0	Guarding charges	... 3 13 10
5. V. P Commission	... 0 10 0	Postage, Telegrams &c.	56 8 6
6. Donation	... 30 0 0	Stationery	... 4 9 0
7. Sale of and Advertise- ment in Prasnotara.	0 11 0	Hot weather charges	... 4 0 6
8. Sale proceeds of Gar- den produce	... 27 0 0	Printing	... 114 2 0
9. Miscellaneous	... 15 0 0	Boarding charges	... 7 2 9
		Garden	... 41 7 6
		Press Building	... 337 11 0
		Contribution to C. H. C.	50 0 0
		Books and Publications...	5 0 0
		House Tax	... 26 5 3
		Miscellaneous	... 22 6 0
Total Rs. ...	864 5 0	Total Rs.	1,265 15 10
Balance of last month... 8,548 2 0		Balance in hand Rs.	8,146 7 2
Grand Total Rs. ...	9,412 7 0	Grand Total Rs.	9,412 7 0

1. ANNUAL DUES FROM BRANCHES.

Ahmedabad	... 14 0	Mangalore	... 10 0
Benares	... 20 0	Masulipatam	... 12 0
Bhavanagar	... 10 0	Midnapore	... 10 0
Bombay—the Dharmalaya T.S.	... 6 0	Molkolmuru	... 2 0
Calcutta	... 7 0	Nandyal	... 16 0
Chitore	... 31 8	Nellore	... 2 0
Coimbatore	... 2 0	Periyakulam	... 8 0
Colombo	... 2 0	Prodhatore	... 36 0
Gya	... 8 0	Rajah Mundry	... 4 0
Hyderabad	... 4 0	Rajkote	... 4 0
Jullundhur	... 2 0	Salem	... 35 0
Karachi	... 6 0	Surat	... 4 0
Karkul	... 6 0	Tamluk	... 4 0
Karur	... 12 0	Tirupati	... 6 0
Kumkakonum	... 10 0	Trichinopoly	... 2 0
Kurnool	... 6 0		
Malegaon	... 34 0		
		Total Rs. ... 335 8	

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Pandit Bankelal Nawal Goswami, Lahore, for 1901	... 3 0	Mr. Devram Muthoo Bharedia, Tando-adam for 1901-1902	... 6 0
Babu Brijmohan Lal, Jhansi for 1900	... 3 0	Henry Evans Private, Pesha-war for 1901	... 3 0
Rai Bahadur Gopalji Surbhai Desai, Rajkote for 1901	... 3 0	Choubey Mulchand, Sirsa, for 1901	... 3 0
Mr. Ramvallabha Misra, Amwa for 1901	... 3 0	" Kedarnath, Benares	... 3 0
" Dinshaw Dossabhai Kanga, Kasauli, for 1901	... 3 0	Babu Kartik Chandra Datal, Kalkini, for 1901	... 3 0
Babu Kalidas Mukerji, Santipur for 1901	... 3 0	Mr. R. Kesava Pillay, Yellamanchilli for 1901	... 3 0
Mr. P. Venkataramaiyya Chetty, Sowcar for 1901	... 3 0		
		Total Rs. ... 42 0	

3. ENTRANCE FEES FROM BRANCHES.

Ahmedabad	... 10 0	Karkul	... 10 0
Belgaum	... 30 0	Malegaon	... 5 0
Benares	... 10 0	Mangalore	... 50 0
Bhagalpur	... 5 0	Molkolmuru	... 10 0
Bhavanagar	... 50 0	Nellore	... 10 0
Bombay, the Dharmalaya T.S.	... 30 0	Rajkot	... 10 0
Chitore	... 20 0	Surat	... 10 0
Coimbatore	... 10 0	Tamluk	... 10 0
Durbhanga	... 13 0	Trichinopoly	... 38 0
Gudiwada	... 10 0	Yellamanchilli	... 17 8
Hyderabad	... 10 0		
Irawady	... 20 0		
Jullundhur	... 5 0	Total Rs. ... 393 8	

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Pandit Bankelal Nawal Goswami, Lahore	...	...	10	0
Mr. Dinshaw Dossabhai Kanga, Kasauli	10	0
		Total Rs.	...	20 0

5. Value Payable Commission	...	0	10	0
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6. DONATION.

Mr. N. H. Cama, Nander	...	10	0	Krishnarpan	...	10	0
" A. Nilkantha Sastri.							
Srivaikuntham	...	5	0		Total Rs.	...	30 0
Babu Sawan Mal, Jullundhar	5	0					

7. SALE OF AND ADVERTISEMENT IN PRASNOTTARA.

Rai N. M. Lahiri, Jumoo, Price of Prasnottara	...	0	3	0
Salem T. S. for Advertisement	...	0	8	0
	Total Rs.	...	0	11 0

8. SALE PROCEEDS OF GARDEN PRODUCE.

Dukhi and Gokul Chaur, Benares, price of grass, T. S. compound	3	0	0	
Soupad Khatik, price of Gauva and Santaras	...	21	0	0
	Total Rs.	...	27	0

9. MISCELLANEOUS.

Price of Books payable to T. P. S. (18-12)---(3-12)	15	0	0
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ACCOUNT OF DEPOSITS.

Belgaum T. S.	...	7	0	S. A.	...	27	9 ^a
Bezwada T. S.	...	5	0	Tauluk T. S.	...	6	0 ^b
Coimbatore T. S.	...	4	0				
Irawady T. S.	...	5	0	Total Rs.	...	54	9
Dr. Mary Weeks Burnett, U.							

^a Since adjusted.

August 31st 1901.

J. N. B.

BUILDING FUND ACCOUNT FOR JULY 1901.

Donation	... 140 0 0	Babu Tridhara Charan Bhatta for Antu Mis-try, for works done to the Delegates, quarters	63 6 0
		" Upendranath Mukerji for supplying doors and windows ...	89 2 6
		Wirenetting, Hinges, Iron sheets, etc., for the Dispensary ...	11 2 9
		Labour ...	56 4 9
		Miscellaneous ...	0 2 0
Total Rs.	... 140 0 0	Total Rs.	... 220 2 0
Balance of last month Rs.	415 14 11	Balance in hand Rs.	335 12 11
Grand Total Rs.	... 555 14 11	Grand Total Rs.	... 555 14 11

DONATION.

Babu Baijnath Singh, Gya,	... 15 0 0
Sirdar Jogendra Singh, Khari	... 125 0 0
Total Rs.	... 140 0 0

FINANCIAL STATEMENT FOR THE MONTH

OF AUGUST 1901.

Balance of last month.	Receipts.	Total.	Expenditure.	Balance.
Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.	Rs. AS. P.
General Fund ... 8146 7 2	719 0 4½	8865 7 6½	1892 10 3	7062 13 3½
Building ,,"	335 12 11	48 0 0	383 12 11	91 9 9 292 3 2
Suspense { Deposit 754 9 0	42 0 0	796 9 0	70 9 0	726 0 0
Accounts { Advance. -468 6 7	20 0 0	-448 6 7	30 0 0	-478 6 7
E. S. T. Fund ... 5 0 0	41 0 0	46 0 0	36 1 6	9 14 6
C. H. College ... 83 0 0	581 4 0	664 4 0	551 4 0	113 0 0
Total ... 8856 6 6	1451 4 4½	10307 10 10½	2582 2 6	7725 8 4½

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR AUGUST 1901.

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CASH ABSTRACT.

1. Annual dues from Branches	256 0 0	Salary	203 3 3
2. do. from Unattached members	23 0 0	Vernacular Work	20 0 0
3. Entrance fees from Branches	288 0 0	Travelling Expenses	0 1 6
4. do. from Unattached members	30 0 0	Guarding charges	9 15 0
5. V. P. Commission	0 2 0	Postage, Telegrams &c.	13 3 3
6. Donation	40 0 0	Stationery	3 0 6
7. Sale of, subscription to, and advertise- ment in <i>Prasnotara</i> .	31 1 0	Hot weather charges	4 0 0
8. Boarding charges	1 0 0	Printing	32 8 0
9. Sale proceeds of Gar- den produce	37 8 7½	Boarding expenses	20 1 6
10. Rent of Buildings	10 0 0	Garden	65 12 6
11. Miscellaneous	2 4 9	Contribution to Adyar...	707 0 0
		Medical	11 0 6
		Convention expenses	5 6 3
		Press Building	715 15 6
		Miscellaneous	2 3 0
Total Rs.	719 0 4½		
Balance of last month	8,146 7 2	Total Rs.	1,802 10 3
		Balance in hand Rs.	7,062 13 3½
Grand Total Rs.	8,865 7 6½	Grand Total Rs.	8,865 7 6½

1. ANNUAL DUES FROM BRANCHES.

Amalapuram	16 0	Muzaffarpur	2 0
Amritsar	2 0	Narasapur	12 0
Bellary	42 0	Nellore	24 0
Benares	12 0	Palghat	10 0
Calcutta	29 0	Periyakulam	2 0
Coimbatore	6 0	Rayadrug	2 0
Connilla	26 0	Sewan	21 0
Cuddapah	4 0	Surat	4 0
Ferozepur	2 0	Tiruturaipundi	4 0
Guntur-The Krishna	14 0	Trinchinopoly	2 0
Karachi	2 0	Tumluk	2 0
Kumbakonam	2 0		
Lahore	10 0	Total Rs.	256 0
Ludhiana	2 0		
Motihari	2 0		

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

Babu Bhupendra Nath Sanyal, Bhagalpur, for 1901.	3 0	Babu Nani Lal Banerjee, Sitala, for 1901	3 0
Mr. F. W. Quarry, Mussoori, for 1901 and 1902	6 0	Mr. R. S. Veeraswamy Pillai, Periyakulam, for 1901	3 0
„ Gopal Rao Sadasiva Katri, Ujjain, for 1901	3 0	Babu Syamapada Mukerji, Kalighat for 1901	3 0
Babu Hari Lal Chatterjee, Dumka, for 1901 (in part).	2 0		
		Total Rs. ...	23 0

3. ENTRANCE FEES FROM BRANCHES.

Amalapuram	... 55 0	Rajah Mundry	... 5 0
Anritsar	... 10 0	Surat	... 5 0
Calcutta	... 15 0	Trivandram	... 10 0
Ferozepur	... 80 0	Tunduk	... 10 0
Guntur-The Krishna	... 13 0		
Irawady	... 20 0		
Narasapore	... 60 0		
Periyakulam	... 5 0		
		Total Rs. ...	288 0

5. ENTRANCE FEES FROM UNATTACHED MEMBERS.

Mr. Gopal Rao Sadasiva Katri, Ujjain	10 0	Babu Nani Lal Banerjee, Sitala.	10 0
Babu Hari Lal Chatterjee, Dumka	10 0	Totals, ...	30 0

5. V. P. COMMISSION... $\frac{1}{2}$ T.

6. DOXATION.

Babu Baijnath Singh, Gya	10 0	Krishnarpan	... 10 0
Mr. Bulwant Roy P. Oza, Bhavanagar	15 0		
Babu Devendra Nath Goswamy, Serampur	5 0	Total ...	40 6

7. Sale of, Subscription to and advertisement in *Prasnottara*.

Babu Satis Chandra Mukherji, Calcutta, Sale of <i>Prasnottara</i>	1 8	Dr. Mary Weeks Burnett, Chicago, his subscription to <i>Prasnottara</i> for 1 year and that of Mr. L. D. Chidener for 3 years	12 0
„ Dharendra K. Banerji, Rawalpindi, Do.	2 0		
Dr. Mary Weeks Burnett, Chicago, Do.	15 9	Total Rs. ...	31 1

8. BOARDING CHARGES.

Babu Kristo Chandra De, M. A. for 2 days of July 1901	... 1 0 0
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9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakoor Khatik, Benares, price of Aglani lemon (in part) ...	16 0 0	B. Tridharacharan Bhatta, Hd.-Qrts., Miscallns... Babu Jogendra Nath Ba- nerji, Head-quarters, Miscellaneous ...	0 12 0
Soupad Khatik, Benares, price of Bhadoi Gouva and oranges ...	10 0 0	Kumar Mali, Head-quar- ters, price of Barhi ...	2 11 0
Babu Tridhara Charan Bhatta, Head-quarters, price of Bel and Tama- rind ...	5 8 0	Total Rs. ...	2 9 7½
			37 8 7½

10. RENT OF BUILDINGS.

Babu Tridhara Charan Bhatta, Head-quarters, rent for family quarters, for Chaitra and By--Sack	... 10 0 0
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11. MISCELLANEOUS.

Mr. F. W. Querry, Mussoori price of books	... 1 0 0
Babu S. C. Mukherji, Calcutta Do.	... 0 15 0
Babu U. N. Bose, Headquarters Income Tax payable on the G. P.	
Note for Rs. 500 purchased	... 0 5 9
Total Rs. ...	2 4 9

ACCOUNT OF DEPOSITS.

Belgaum T. S. ...	9 0	Mr. K. Lakshman Row, Pal- mamer ...	3 0
Benares " ...	2 0	Narasapore T. S. ...	1 0*
Bhavanagar " ...	18 0		
Calcutta " ...	4 0	Total Rs. ...	42 0
Coimbatore " ...	2 0		

BUILDING FUND ACCOUNT FOR AUGUST 1901.

Donation ...	48 0 0	Ganga Painter, Benares, for painting doors and windows of out houses and Gate ...	10 7 3
		Price of Padlocks ...	9 9 0
		Labour ...	38 11 0
		Price of wood, Iron bars, iron sheets, hinges for the out houses ...	32 14 6
Total Rs. ...	48 0 0	Total Rs. ...	91 9 9
Balance of last month ...	335 12 11	Balance in hand ...	292 3 2
Grand Total Rs. ...	383 12 11	Grand Total Rs. ...	383 12 11

* Since adjusted.

The 11th Sep. 1901.

J. N. B.

DONATION.

Babu Chhote Lal, Nagpur ...	5 0	Tumluk T. S. ...	25 0
" Girish Chandra Mittra, Midnapur ...	10 0		
Muzaffarpur T. S. ...	8 0	Total Rs. ...	48 0

FINANCIAL STATEMENT FOR SEPTEMBER, 1901.

	Balance of last month.			Receipts.			Total.			Expenditure.			Balance.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
General Fund ...	7062	13	3½	2884	7	9947	4	3½	1011	4	4½	8935	15	11	
Building " ...	292	3	2	36	4	328	7	2	36	10	0	291	13	2	
Suspense } Deposit. ...	726	0	0	53	0	779	0	0	166	0	0	613	0	0	
Accounts } Advance. ...	478	6	7	5	0	473	6	7	.....	.....	...	473	6	7
E. S. T. Fund ...	9	14	6	10	0	19	14	6	19	14	6	.....	.....	...
C. H. College ...	113	0	0	32	2	145	2	0	145	2	0	.....	.....	...
Total Rs. ...	7725	8	4½	3020	13	10746	5	4½	1378	14	10½	9367	6	6	

J. N. BANERJEE,
Accountant.

GENERAL FUND ACCOUNT FOR SEPTEMBER 1901.

CASH ABSTRACT.

1. Annual Dues from Branches ...	347 0 0	Salary	148 14 9
2. Annual Dues from Unattached Mem- bers ...	70 0 0	Vernacular work	40 0 0
3. Entrance Fees from Branches ...	371 0 0	Travelling expenses	16 2 9
4. Entrance Fees from Unattached Mem- bers ...	136 0 0	Guarding charges	5 0 0
5. V. P. Commission ...	0 2 0	Postage, Telegrams &c.	50 3 0
6. Donation ...	1931 0 0	Stationery	10 5 0
7. Sale of and advetise- ment in Prasnottara.	4 4 0	Printing	113 2 0
8. Boarding charges ...	6 12 0	Furniture	0 14 0
9. Sale Proceeds of Garden Produce ...	3 0 0	Hot weather charges	4 0 0
10. Contribution to Tra- velling Expenses ...	3 0 0	Boarding expenses	35 10 9
11. Rent of Buildings ...	5 0 0	Lighting	2 7 9
12. Miscellaneous ...	7 5 0	Garden	33 12 3
		Contribution to C. H. College	100 0 0
		Convention expenses	-1 0 0
		Press Building	439 9 3
		Miscellaneous	12 2 10½
Total Rs. ...	2884 7 0		
Balance of last month ...	7062 13 3½	Total Rs. ...	1011 4 4½
		Balance in hand ...	8935 15 11
Grand Total Rs. ...	9947 4 3½	Grand Total Rs. ...	9947 4 3

1. ANNUAL DUES FROM BRANCHES.

Aligarh	...	6 0	Midnapur	4 0
Ambasamudram	...	6 0	Monghyr	8 0
Amraoti	...	4 0	Naini-Tal	10 0
Anantapur	...	6 0	Narasapore	22 0
Arni	...	10 0	Penkonda	6 0
Bangalore Cant.	...	46 0	Poona	88 0
Bellary	...	22 0	Simla (Esoteric)	10 0
Bhimavaram	...	14 0	Srirangam	8 0
Coimbatore	...	16 0	Surat	2 0
Elloro	...	4 0	Tamku	2 0
Fyzabad	...	4 0	Tiror	2 0
Lahore	...	10 0	Tamluk	26 0
Lucknow	...	6 0		
Madura	...	2 0		
			Total Rs.	344 0

2. ANNUAL DUES FROM UNATTACHED MEMBERS.

General Raja Sir Amar Singh, Jummoo, for 1902	...	3 0	Pandit Mulraji, Lahore for 1902	...	3 0
Rani S. Kaul, Lahore for do....	3 0		Mr. Kulwant Roy, Mussoorie	...	
Mrs. B. K. Kaul, do. do ...	3 0		for 1901	...	3 0
Mr. D. R. Tashikadhar, Pan-chavati for 1901	3 0		“ C. Partha Sarathy Naidu,		
“ Soorabhai Idulji Dada-chanji, Amreli, for 1902...	3 0		Mannargoudy, for 1901 ...	3 0	
Pt. Prem Nath Rai Bahadur, Lahore for 1902	3 0		Mr. Shambhu Nath, Sultanpur, for 1902	...	3 0
Babu Sheo Charan Lal, Etwah for 1902	3 0		“ Moharaj Narayana, Sultanpur for 1902	...	3 0
“ Baleswar Prasad do, for '02	3 0		“ Berhandeo Sinha, Arrah for 1902	...	3 0
“ Ramdayal Pedil, ditto. ...	3 0		“ N. B. S. Berhampore, for 1901	...	3 0
“ Chandra Sekhar Kar, Dacca, for 1901	3 0		“ Seshagiri Row Kopipiper, Hubli for 1901	...	3 0
Lala Sriram, Lahore, for 1902	3 0		Babu Syama Charan Bose, Lahore, for 1901	...	3 0
Mr. M. C. Atmaram Bhukhanvala, Salkia, for 1901	3 0		Mr. M. R. Soondara Rajam, Aranthangi for 1901	1 0	
“ R.P.Varman Aligarh, for '02	3 0				
Babu Jogendranath Ghose, Monghyr, for 1901	3 0				
Mr. S. G. Pandit, Ahmedabad, for 1902	3 0				
			Total Rs.		

3. ENTRANCE FEES FROM BRANCHES

Amraoti	...	20 0	Penkonda	10 0
Bhagulpur	...	10 0	Poona	20 0
Bhimavaram	...	50 0	Simla (Esoteric)	25 0
Calentta	...	5 0	Srirangam	24 0
Elloro	...	30 0	Surat	10 0
Gantur-The Krishna	...	7 0	Tamku	85 0
Kulitakai	...	5 0	Trichinopoly	5 0
Lahore	...	40 0	Yellamanchili	5 0
Lucknow	...	10 0		
Mussoorie	...	10 0		
			Total Rs.	371 0

4. ENTRANCE FEES FROM UNATTACHED MEMBERS.

General Raja Sir Amar Singh,	Babu Ramdayal Bedil, Etawah.	10 0
Jin	Lala Sriram, Lahore	10 0
Rani S. Kaul, Lahore	" X ", Lahore	10 0
Mrs. B. K. Kaul, "	Pandit Mulraji, Lahore	10 0
Mr. Soonabhai Edulji Dada-chauji, Amreli	Mr. Sambhu Nath, Sultampore.	10 0
Pundit Prem Nath Rai Bahadur, Lahore	" Maharaj Narayana, do.	5 0
" Barhandeo Sinha, Arrah.	" Barhandeo Sinha, Arrah.	10 0
Babu Sheo Charan Lal, Etawah	Babu Kali Das Banerjee,	
" Baleswar Prasad, Etawah.	Krishna ghur	1 0
		Total Rs. 136 0

5. Value Payable Commission	0 2 0
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6. DONATION.

Mr. N. H. Cama Nander	10 0	Mrs. Hotaling through Mrs.
Dr. Anantara Nathji, Bhavnagar		Besant ... 1500 0
"	36 0	Mr. Kundsen through Do. ... 375 0
Krishnaipan	10 0	Total Rs. ... 1931 0

7. Sale of and Advertisement in Prasnottara.

Sale of Prasnottara	...	...	...	1 4 0
Messrs. Babaji Sakharan and Co., cost of Advertisement			...	3 0 0
		Total Rs.	...	4 4 0

8. BOARDING CHARGES.

Babu Jamini Kanta Guha, Benares	...	...	2 0 0
Mr. Jehangir Sorabji	...	...	1 0 0
Babu Ganga Das, Khurja	...	...	2 12 0
Mr. Barhamdeo Narayana	...	...	1 0 0
	Total Rs.	...	6 12 0

9. SALE PROCEEDS OF GARDEN PRODUCE.

Thakur Khatick, Benares, balance of price of Aghani lemon	...	3 0 0
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10. CONTRIBUTION TO TRAVELLING EXPENSES.

Guntakul T. S. towards Mr. R. Jagarnathia's Expenses	...	3 0 0
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11. RENT OF BUILDINGS.

Babu Sris Chandra Bose, Benares, rent of family quarters for Aug.	5 0 0
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12. MISCELLANEOUS.

Mr. C. Shanne, Fyzabad, price of books	4 5 0
Amount paid by the late Babu Ganga Govind of Chapra as part —payment of his Entrance Fees	3 0 0
"		
	Total Rs.	7 5 0

ACCOUNT OF DEPOSITS.

Narasapur, T. S. ...	18 0 0 ⁵	Tanuku T. S. ...	10 0 0
Poona ...	2 0 0 ⁵		
Mr. R. P. Varman, Aligarh 20 0 0 ⁵			
Mr. B. Soondaram Pillai Guntakul ...	3 0 0 ⁵	Total Rs. ...	53 0 0

BUILDING FUND ACCOUNT FOR SEPTEMBER 1901.

Donation ...	36 4 0	Price of Wood, Iron sheets, Hinges etc., for the outhouses	12 12 6
		Labour	22 6 9
		Miscellaneous	1 6 9
Total Rs. ...	36 4 0	Total Rs. ...	36 10 0
Balance of last month ...	292 3 2	Balance in hand	291 13 2
Grand Total Rs. ...	328 7 2	Grand Total Rs. ...	328 7 2

DONATION.

Babu Amar Nath Bose, Midnapore ...	30 0	Babu Ganga Das, Khurja " pur	0 4
Mr. B. G. Bodhankar, Amraoti ...	5 0		1 0
		Total Rs. ...	36 4

* Since Adjusted.

J. N. B.
Nov. 18-01.

REVIEW.

STRAY THOUGHTS ON THE BHAGABAD GITA.

(By the Dreamer.)

The book is an apt illustration of how the Eastern and Western ideas have been harmonised by the Theosophical movement. Strongly equipped in Western culture, the Author has attempted to study the ever fresh and immortal Bhagavad Gita in the light of Theosophy. And though the commentaries of that sacred work are innumerable, though Achârya after Achârya, ascetic after ascetic, devotee after devotee, have contributed their mites to the elucidation of the Divine teachings given to the whole

world, the efforts of the Dreamer are not fruitless in throwing some new light in the matter. The author has attempted to go to the very root of things, to deduce principles from the highest truths, and to harmonise the teachings with those principles. From his standpoint on the Threshold the Dreamer is particularly in his element in describing the despondency of Arjuna. He has shewn it, as the ideal man or Nara, who has attained all that is worth having in this Triloki, who has realised all that is best physically, intellectually and morally, in this triple plane of recurring births, of Egoic limitations, and who has got glimpses enough of a higher life of perfect harmony and calm, to make him despondent of his present life and his present ideals. The chapter on caste confusion is distinctly original and requires a careful consideration. Duly we think, there may be good reasons for differing from the author in his following conclusions:—"Just as in the case of man, we have got individual higher-selves taking the place of the group souls of the animal period so too the infinite sub-divisions of castes are necessary for the evolution of infinite variety of individuals. So long as the Egoes dwelling in these upadhis require differentiation, so long there must be, in a healthy scheme of evolution furnished individual upadhis for the specialis of the life. If we consider again, the class of Ego that are usually found in India, if we take into our calculation the extreme infancy of the individuals we should pass and consider, ere speaking against the prevalent caste-distinction." But as the author himself says, this is a question of "fact," and not one of principle. The whole book has been well sustained. The author has freely drawn upon his western and eastern learning and has struck out a path for himself, which is highly philosophical and at the same time original. The author has also got a style of his own which particularly fits in with the Dreamer's work. Dealing as it does with abstract religious problems, the book is one of general interest, and we recommend it strongly to the thoughtful public, whether inside or outside the Theosophical Society. There are some inaccuracies, which we hope, will be corrected in the second edition of the book.

THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17th, 1875. The Society as a body eschews politics and all subjects outside its declared sphere of work. The rules stringently forbid members to compromise its strict neutrality in these matters.

The simplest expression of the objects of the Society are:—

FIRST :—To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

SECOND :—To encourage the study of comparative religions, philosophy, and science.

THIRD :—To investigate unexplained laws of nature and the powers latent in Man.

From the objects of the Society, it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man (b) a decided interest in the study of ancient literature and Aryan intellectual achievements, (c) a longing to know something about the mysterious department of our human nature and of the universe about us.

The act of joining the society carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind or the superior value of Aryan over modern science, or the existence of occult powers latent in man. The Society may be truly said to appeal to the sympathies of any one who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested, but in return he is expected to show equal forbearance towards his fellow members and carefully avoid insulting them for their creed, their colour or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules.

The promoters of the Society's objects hope and mean at least to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each other's pre-conceptions, mankind will be largely benefitted and the chances of discovering hidden truth immensely increased.

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THE PRASNOTTARA.

Vol. XI. }
No. 12. }

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PUBLISHED AT
THE HEAD QUARTERS OF THE INDIAN SECTION T. S.,
BENARES.

PRASNOTTARA, THE GAZETTE OF THE INDIAN SECTION OF THE THEOSOPHICAL SOCIETY, containing notices of the movements of Theosophy in India and the workings of the Indian Section, is published at Benares, India, on or before the 15th of every month. Two-thirds of it is devoted to religious and philosophical subjects explained in the light of Theosophy and to Questions and Answers for the elucidation of the intricacies of religious customs and manners of the Hindus &c. A new volume begins with the January number.

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The Theosophical Society is not responsible for any statements contained herein. For answers bearing no initials the Editors are personally liable.

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THE PRASNOTTARA.

Vol. XI. }
No. 12. }

BENARES: DECEMBER, 1901.

{ Serial
No. 181.

NOTES AND NEWS.

We are sorry to note that Mrs. Annie Besant suffered greatly from malarious fever. She is free from the fever but still very weak. Hope she will be restored to her former strength very shortly.

—:O:—

We are glad to note that our Bro S. G. Pandit of Ahmedabad is here and is helping us a good deal in the office work which was in arrears.

—:O:—

NEW MEMBERS.

We have an increase of members during the month of November by 81.

—:O:—

THE DISPENSARY.

The result of the Dispensary work is as noted below:—

Months.	Nos. of new patients.	Recurrence of old patients.	Total Nos.	Number cured.
From 15th to 31st July.	19	9	28	10
August ...	87	63	100	82
September	75	125	200	49
October ...	84	250	334	52
November	72	192	264	40
	287	639	926	188

So the percentage of cures is 63.3.

—:O:—

VISITORS.

Number of visitors during the month was 9

BRANCH ACTIVITIES.

Madura :—Report for the month of September 1901. There are 34 members and 22 sympathisers. The library consists of 465 English, 305, Sanskrit, 112 Tamil, and 17 Miscellaneous volumes. 201 volumes have been used in the current month. Lectures were delivered, three on "the Astronomical Evidences Regarding the Antiquity of the Vedas," one, on "Love" and one on "the Astral Plane, when the average attendance was 27. Meetings were also held every Sunday for the study of the Gita, when about 27 attended. A Pandit expounds the Srimad Bhagavata on Saturdays and Sundays in the Hall of Theosophy.

Madura :—Report for October 1901. Two more sympathisers came in this month. Twenty English and two miscellaneous books were added to the library. The library issued 129 volumes. Four lectures—one on the "Astral Plane", and three on the "Theory of Evolution"—were delivered. Average attendance 32. Average attendance, at three Sunday meetings held for study of the Gita, was 32. The Pandit continues his exposition of the Bhagavata on Saturdays and Sundays.

Karachi :—September. Two Sunday (public) lectures were delivered in Gujarati. The Reading class held three meetings for the study of "the Outer Court." The Lotus Circle (children's) met thrice, when lectures were delivered in Gujarati on the "Evils of Gambling," "Obedience to Parents" and on "Devotion to Guru." Average attendance 19 at lectures, 14 in reading class, and 11 in the Lotus Circle. In the Training Class two lectures were given in Gujarati and one in English.

Calcutta :—August and September 1901. Four meetings were held in August when Pandit Upendra Chandra Goswamy of Dacca gave lectures on subjects connected with Shri Krishna. Rs. 11 were sent to the Central Hindu College. In September, one special and five ordinary meetings were held. Average attendance of members 22 as against 18 last month. In the first two meetings Pandit Upendra Chandra Goswamy explained the Srimad Bhagavata. In the next two the Gita and Ancient Wisdom were read and explained by Bros. Rajendra Lal Mukerji and Hari Charan Roy respectively. At a special meeting Babu Purnendu Narayan Siuha, President of Bankipur T. S., gave an interesting lecture showing the relations of the Gopis and Rishi Patnis to Shri Krishna. Under the guidance of Bro. Bireswar Banerji a class has been formed for the study of the Theosophical mantras on Mondays and Tuesdays. Rs. 14 were sent to the College. Rs. 15-8 were given in charity.

Surat :—Report for 3rd quarter of 1901. Sunday lectures were given regularly. Average attendance of members 20, and of sympathisers 14. Daily classes were held for the study of the *Yoga Vasishtha* and the *Bhagavata* when the President with some members and visitors used to attend. Two new members joined. Number of members up to date 93.

Hooghly :—Report for 3rd quarter of 1901. Strength 10. Sunday meetings are held. Average attendance of members 4 and of sympathisers 4. The "Avatars" and "Ancient Ideals" were read, and also portions of the "Ancient Wisdom." Several articles from Theosophical journals and Hindu Shastras were studied.

Bhavnagar :—Letter from Branch Secretary dated 31st October 1901, says: "After repeated attempts we have been fortunate enough to rent rooms for our meetings. Till now no regular meetings were held. Now the members in a body have agreed to hold regular meetings and classes for special study and occasional lectures. The rooms were formally opened on the Daserā day—October 22nd. The names of office-bearers are as follows :—

President : Mr. Dulerāy Mahipatrāy Ozā.

Vice-President : Principal Jamsedji N. Unwalla M. A.

Secretary and Treasurer : Balavantrāy Parmānandas Ozā.

Librarian : Gopalji Odhavji.

The public are very enthusiastic about the forthcoming visit of our revered Mrs. Besant.

Delhi :—Indraprastha T. S. Letter of Secretary dated 9th November 1901 says : The branch was re-organised by Lala Bala Krishna Das, who took charge of the secretaryship in June. Present strength 9. Regular Sunday meetings are held at the Secretary's place. The members attend very regularly whenever they are in Delhi. Average attendance 7, besides a few sympathisers at times. A class, consisting of three members, meets every alternate day for studying standard works on Theosophy. Monthly income Rs. 8-4 annas. The nucleus of a small library has been formed. The Chief Theosophical Magazines are subscribed for by the Secretary and lent out to members. "Miss Lilian Edger, M. A., kindly responded to our invitation and visited the branch in the beginning of October. She stayed for 9 days, gave three public lectures ; held meetings for conversation ; and daily classes for members, when she explained and gave notes on some of the very important chapters of the Ancient Wisdom. She strengthened the

branch and gave an impetus to the work. Her stay, in the history of the Branch, has been a period of great activity, and served to unite the members into a closer bond than ever." During her stay, at the suggestion of Bro. Sawan Mull of Jallandar, and with the approval of Miss Edger, a Theosophical book-stall was opened. Rs. 100 were subscribed for the same on the spot, and further support was promised. Bro. Radha Mohan and Lala Rama Saran Das are in charge of the book-selling work.

Penukonda :—The branch has elected new office-bearers as follows :

President.—M. R. Ry., R. Hanumantha Rao Garu.

Vice-President.—M. R. Ry., V. Chakravarti Iyengar.

Secretary and Treasurer.—M. R. Ry., C. V. Shanmukha Mudaliar Avergal, Overseer, P. W. D.

Bangalore :—Report for the 3rd quarter of 1901. Strength 41 members and 17 sympathisers. 19 meetings were held. The study of the "Gnana Vasishtham" was continued. Owing to the illness of the Pandit the meetings were discontinued for some time.

Namakkal :—Report for the third quarter of 1901, ending September 30th :—Strength 7. Daily reading classes were held in which "The Path of Discipleship," "The Self and Its sheaths," "Four Great Religions" were completed, and "Avatāras" is being studied. The Bhagavad Gita with Shri Shankarāchārya's and Shankarananda's commentaries is read and explained by Bro. T. A. Kuppuswamy Iyer on Sundays. Attendance of members 6, regular. Journals are received as usual. The Branch owes nothing on account of annual dues.

Salem :—3rd quarter of 1901. Strength 34 members and 43 sympathisers. 11 weekly meetings were held, when the Secretary, Mr. Venkata Row, explained the Gita. There is a good Theosophical library which is well utilized. Several journals, dailies and weeklies, are subscribed for.

Ludhiana :—Third quarter of 1901. Sunday meetings were regularly held for the study of "Man and His Bodies" and "Karma" at the house of the Secretary, Babu A.C. Biswas, who conducted the meetings. Mrs. Besant kindly visited the branch in September and gave two lectures : (1) Death and After, (2) Prārabdha or Destiny. She also presided at the annual distribution of prizes of the local Bāla Bodhini Subha. On Sept. 23rd she was invited by the leading members of An-jumān-i-Islamia to give a lecture at the Islamia school on "Mahomedan Regeneration" which was largely attended and much appreciated by the educated Mahomedans. Her presence and work was, as ever, very helpful.

Kanigiri—The Olcott Theosophical Society reports that owing to the transfer of President T. Varadarajulu Naidu Garu to Peddapur, Mr. T. Krishnaswamy Aiya Garu was elected president of the Branch T. S. on 14th October, 1901.

Karkal—The strength of the branch continues the same as in the preceding quarter, viz. 20. The Theosophical manuals are being studied and thoroughly discussed. Useful lectures are also delivered, and subjects from Hindu Sāstras as well as portions of the texts are explained by Sāstris. The members are earnest and enthusiastic, and the branch seems to have a bright prospect before it.

Karnool—During the third quarter of 1901 the branch hold regular Sunday meetings, morning and evening, from 7 to 8. A Sanskrit Pundit was employed to explain the Bhagavad Gītā and Panchadas'i with commentaries. Average attendance 14. The regular weekly branch meeting is held for the study of the Theosophical manuals. Besides, a meeting for boys is held every Sunday when the president of the branch T. S. reads and explains to them the Rāmāyaṇa. "The Story of the Great War" has already been finished. The boys take a lively interest in the meetings. The average attendance of boys is 30.

Hyderabad. (Deccan)—Report for the third quarter of 1901.—Meetings are being regularly held on Fridays and Sundays, as usual. The books now under study are :

- (1) The Science of the Emotions.
- (2) Ancient Ideals in Modern Life.

The following two lectures were delivered to the public : On the 29th July 1901, at the People's Hall, Secunderabad, "The Mission of Human Life" by Jehangir Sorabji. On 14th July 1901, at the local Branch Hall by Pandit Sūrya Nārāyan Rāo, B. A on "Vedantism." The Secunderabad morning lectures are continued with good result.

Belgaum—Report of visit of Branch Inspector, Mr. R. Jagannathia. The Belgaum Branch was formed on 5th July 1901. From that date up to his departure on 8th July, Mr. R. Jagannathia, Branch Inspector, was present in Belgaum working in connection with the formation of the Branch. In addition to daily interviews with all comers he delivered 5 lectures at the Branch rooms. His services in Belgaum cannot be too highly praised.

An account of the work done by Bro. K. Narayan Swami Aiyer at the Hyderabad Theosophical Society.

Bro. Narayanswami Aiyer, the Provincial Secretary of the Indian Section of the Theosophical Society, Southern India, arrived in Hyderabad on the 18th October 1901. From the very first day of his arrival he delivered for five consecutive days discourses on, (1) The mode of working a Branch. (2) The three bodies of man.

These discourses were delivered at the Hall of the local Branch.

Commencing from the 25th October five lectures were subsequently delivered at the Young Men's Improvement Society rooms, the following being his subjects:—(1) Science and Religion harmonised; (2) Power of Thought. (3) The universal character of the Hindu worship of God. (this was delivered for two days); (4) Theosophy and Hinduism.

He then commenced a series of three lectures at the Branch Hall, on the following subjects: (1) On the state of man after death and the Funeral ceremonies after death. (2) Sandhyavandanam. (3) The rational of the Yagnopavitam.

One more lecture was delivered to the Hindu and Parsee communities at the Perozbai Hall on the "The best way to worship God." It was quite an unprecedented thing for a Hindu lecturer to speak to the Zoroastrians on the merits of their Religion, a very nice comparision being carried out between the essential principles of the Hindu and Zoroastrian Religions.

Bro. Narayanswami has done very good work in Hyderabad; and the same may be said of his work in Secunderabad where he has revived a half-dead Branch with some 20 members to begin work. In Secunderabad also he delivered about 8 or 9 lectures which were very much appreciated by the public. In the "People's Hall" at one time there were some 500 or 600 persons to hear him. Altogether his work in Hyderabad and Secunderabad was very satisfactory and in fact he has infused new life into members of the two Branches of the Decean.

Some E. S. meetings were held with very valuable information and instruction.

He left Hyderabad for Aurungabad with a view to form, if possible, a Branch there. Aurungabad has not yet been touched by Theosophy.

He was given his travelling expenses by the Hyderabad Branch.

He left on the 22nd November after remaining here 35 days.

HYDERABAD DECCAN, } JEHANGIR SORABJI,
24th November 1901. } Secy. Hyderabad Theosophical Society.

The "Dharmalaya T. S." Bombay held a social gathering on the Dasara Holiday (October 22) which corresponds to the Durgâ Pooja of Bengal. Since the foundation of the Dharmalaya T. S. in March last, the members are in the habit of gathering together on Hindu holidays. This time several Parsi Brothers from the Blavatsky Lodge were also present. The Secretary Bro. G. B. Vaidya explained to the assembly the importance of the Day, saying how the Pandavas finished their exile on this day and became ready to fight for their kingdom, how the military classes in days of yore recommenced their work of marching against an enemy on this auspicious day, and how in certain places buffaloes are killed even to this day in honour of Durgâ, which observance symbolised the killing of the beast in man for the attainment of the Divine. It was, as he said, a Theosophical gathering held on a Hindu Holiday. The "Gold leaves" (leaves of the tree, Sâmi on which Arjuna hung up his weapons during their exile.) exchanged on this occasion resembled the human heart in form, and so the exchange of such leaves symbolised the exchange of hearts by friends and relatives who thus promised to love each other as brothers. In the assembly there were representatives of five religious bodies in Bombay, and all were pleased with the happy idea of bringing together men of various sects in a mixed gathering to show that Brotherhood of all creeds could be practically manifested even on religious and festive occasions without any distinction. The Hall was decorated with pictures of the Crescent, the Buddha, the Trimurti, Ganeshji, Zoroaster, Christ, Guru Nanak, H. P. B., Mrs. Besant, and Col. Olcott, all of which were garlanded in the Hindu fashion. Bro.

Vimaldasi and Bro. Soonawala of the Blavatsky Lodge congratulated the Dharmalaya Lodge on the success of the gathering held on a Hindu Holi-day. Bro. R. P. Kamat, Secretary of the Blavatsky Lodge, spoke a few words of advice to the boys of the Bala Dharmalaya which is an association of students conducted under the guidance of the Dharmalaya T. S. Bombay. Then "gold leaves" were distributed, and the assembly dispersed after Pansupari. We hope this example will be followed by all our Lodges to hold cosmopolitan gatherings on important holidays of persons of various creeds.

—:0:—

QUESTIONS AND ANSWERS.

Q.—*To the Editor Prasnottara.*

Will you please refer to any Shloka in the Bhagbat to show that Shri Krishna was under six or seven years of age when Râsh Lila took place ?

U. S.

If in the Râsh Lila what is described in Shloka 26 of 10, xxxiii be merely the innocent play of a child as an attempt has been made to show in the May 1901 number of the Prasnottara, then why should the question of the Raja in the next three Shlokas and the answer to it by Shuka admit (प्रतीप) the contrariness of the (आचरित) action to Dharma, (जुयुदितं) consurable nature and the (धर्मव्यतिक्रमः) the outstepping of the bonds of Dharma, though explaining on different grounds than the writer in the Prasnottara, saying that these things are no faults in the great ones as they are like fire that consumes everything, but ordinary persons should not attempt these things even in thought but act only according to the injunctions of the great ones i.e. not according to their examples.

U. S.

Ans. U. S.'s. difficulty in finding consistency in the argument adduced by the writer in the Prasnottara with that of the Bhagabat will vanish if the explanation given in Page 189 lines 15, 16 and 17 be taken into consideration. "They (these words) are used only in their technical sense according to the Hindu code of morality—and any such conduct cannot but be blamed by the Hindu

Society." The above clearly shows that the writer is at one with the author in making Shri Krishna guilty of transgressing Dharma; but what the writer attempted to prove was that "these words do not at all here mean actual sexual intercourse" as is generally supposed; and in support of his contention the writer has quoted Manu VIII 356 and 357.

"By speaking with another's wife in a pilgrimage, in the forest, in a solitary place, at the confluence of two rivers, a man becomes guilty of adultery."

"By presenting scents, garlands, by joking, by embracing, by touching the ornaments by touching the clothes, by sleeping in the same bed, by eating together, with another's wife—a man becomes guilty of adultery."

The above Shlokas show that even such conduct as is described in Bhagvat (leaving aside the ideas imputed to the words) is *blamable* in the Hindu Society (if it be not so in others, the members of which therefore to make the accusations relevant take the words not in the Hindu sense but in the sense in which they are taken by themselves). Hence since the writer also holds that Shri Krishna's conduct was not consistent with the rules of the Hindu society he is at one with the author—Suka Deva and Parikshit.

This act has been called a "child's play" because He behaved like a child in fully participating in the enjoyments of the Gopinis although He knew He was acting the part of a player giving satisfaction to the audience, Himself remaining unmoved. This might be made more clear if it is said when a child plays with his doll, he ascribes actions to the doll and thinks of certain events happening to the doll for which he either weeps or laughs (as if) in full sympathy with the feelings of the doll, but knowing full well he is quite unaffected by the events ascribed to them. This can be proved by the observation that when an elderly person happens to peep over the actions of the child and the child discovers this intrusion he then immediately throws off his actings and laughs with the observer. Here Shri Krishna's act could have been proved to be identical if we had a competent observer to peep over

His action in the Rāsh Lila, or the playful dance in a circle. The only difference lies in this—in the child's play the dolls remain unaffected, whereas in the case of the Gopinis they were not so; they were fully enjoying Shri Krishna's company—but that cannot alter the nature of Shri Krishna's act—the playing the part of a child or more properly the part of an actor. This will perhaps remove the doubt of U. S. D.

—:o:—

CAN JUSTICE & MERCY BE RECONCILED ?

(*In Continuation from page 246*).

Ans.—In my former article I simply said how Mercy and Justice can be wedded. In this article I shall try to shew how this is practically carried out in laws, human and divine.

In my last article I compared the dispensation of justice to a gift, in the way of giving rewards or punishments. As such, justice also is said to require three elements for its perfection; and these elements, as noted before, are देश (Desa) काल (Kala) and पात्र (Pâtra). These three elements, viz. the place, the time of executing the order, and the condition of the person under trial, must always be taken into consideration; and when that is done, Justice is said to be wedded to mercy. Virtually when these elements are not taken into consideration a judgment becomes defective like an indiscriminate gift, producing harm instead of good. Let us therefore try to have a clear notion of these elements.

The word पात्र means the donee. In this connection, however it means *the person under trial*; and this person must first of all be ascertained. So that in awarding judgment (i) the proper person might be dealt with. For else, even though the judgment were otherwise correct on the stated facts, still the proper person being not found out, vitiation of justice would result. (ii) In delivering judgment the nature of the person under judgment must also be taken into consideration.—This is the second sub-element under Pâtra. For in determining the quality and quantity of the decree the same quantity and quality cannot indiscriminately be

awarded to all. Suppose there are similar thefts committed by a boy, a man, a woman, a cultured man, and a ruffian; here the same punishment cannot be given in each case; and unless the punishment is regulated according to the nature of these persons, it cannot produce the desired effect—which it should produce in all cases—viz., the good of the person punished or rewarded. Let us take an ordinary example. Suppose we have equal quantities of iron, silver and gold, and we want to make some vessels out of each. Evidently we must hammer the metals into plates. But the amount of force required in beating out the metals should not be the same in all the cases. It must vary with the nature of the metal. Hence the same amount of punishment cannot produce the desired effect on different human natures, even in cases where the acts are identical.

A disregard of these elements makes a judgment abortive. In Hindu Law, not only were these differences taken into consideration, but the caste propensities also were given their due weight in all decisions. Hence the same crime a Súdra and a Brâhmana was punished differently. This may sound strange to modern ears, which would fain ascribe all such differences to the dominant spirit of Brâhmanic selfishness. But is it not a fact that a slight touch will cure a Brâhmana of a fault which would call for persistent hammering ere any impression was produced on a Súdra so as to lead him out of the evil? This fact, and not partiality on the part of the Brâhmana legislators, led to the well-known difference in the punishments awarded to a Brâhmana and a Súdra criminal. The modern democratic notion of the *equality* of man has been productive of great evil, as witness the disasters and terrible crimes of the French Revolution. Truly are men equal, or very nearly so—in the material elements which go to form their “coats of skin,” but, coupled with this equality, we find great divergences in the moral natures of men, often so powerful that they leave their permanent impress on the features of the physical frame itself. Hence when the moral nature is not taken into consideration, justice becomes perverted owing to disregard of the element of the nature of the Pâtru—the subject of

judgment. Similarly, when proper care is not taken in identifying the person under judgment great injustice ensues. Thus in our law courts judges without taking sufficient care to determine the right transgressor and the respective liabilities of the litigants try to make a compromise of the case. And this is done in order to save time at the expense of justice. Moreover, the higher authorities too, do not try to find out whether substantial justice is done to the litigants, but look only to the number of cases decided, and he is the happy judicial officer who can clear his file by what means he chooses. This strikes at the very root of justice. This confusion becomes worse confounded by the intentionally perverse pleading of the lawyers.

Now let us take the element of time. When the judgment is arrived at the punishment is awarded without delay. No time is allowed before the enforcement of the judgment. A decree is passed,—then, the amount is to be realised all at once, even though the debtor may be incapable of paying the sum. Thus the refusal to give time so as to admit of the debt being paid off by instalments defeats the judgment or decree of its object. On the other hand, the permission given at times to pay debts by small instalments extending over a long period, also obstructs the course of justice; for such permission is often secured by untruthful statements of inability to pay, thus keeping off the creditor whose position is no better than that of the debtor himself. Hence the need of attention to the time element.

The element of place I cannot properly illustrate in human justice. So I leave it to others to work it out for themselves.

Having noted the importance of these three elements in human justice, let me consider how these are taken into consideration in the administration of Divine Justice.

The identification of the person under divine justice is done by the Lords of Karma, who ascertain the facts from the Akashic Records, the secret pictures of "Chitra-Gupta." Thus there is no mistake made in the identification of the person. Moreover

the lawyer's artifices to hood-wink are out of place and unavailing, as the judge is capable of seeing for himself and without mistake. When the facts are determined the judgment is awarded according to the nature of the person under judgment.

As regards the time element, the decree, is not enforced at once; but is dealt out in such a way that the person judged may be benefited by it. The decree is dealt out in parts. One portion is to be submitted to in the ensuing life. The portion that cannot be enforced in the forthcoming physical life of the soul goes to make up his Sanchita Karma. Out of the latter again a certain portion only is selected which can well be sustained in each earth-life. The fruition of this Sanchita Karma is sometimes spread over innumerable lives, in order to enable the ego to gain completely a great variety of experience, and to benefit by it. This intention of benefiting the ego is what I call *mercy*. When the time element is thus settled we are in a position to take up the *element of place*. This fixes the nationality wherein the ego would be able best to reap the fruits of his peculiar Karma. After this comes the determination of the family and parentage of the ego for its ensuing birth. When all these are definitely settled, the ego is sent out to meet his own Karma, —not in the sense of being punished, but in the sense of gaining experience, and knowing for himself what is best for him. The utmost care taken for the benefit of the person dealt with is what I mean by *mercy*. Justice is the enunciation of a decree based on the facts described. Mercy is the enforcement of the decree to the best advantage of the judgment-debtor. Mercy is therefore subservient to justice, and softens the hardship we draw on ourselves by our Karma. The proper selection of time, place and person in the enforcement of justice is the chief means of expression of Mercy. Hence to be just and merciful we shall have to give to each his *exact due* in appropriate *time* and *place*. This wise discrimination will soften the hardness of Justice, and will make him appear as an affectionate father instead of as a cruel and stern disciplinarian. The absence of this *wisdom* makes hu-

man justice defective. May we try to remove this defect by the cultivation of real knowledge and wisdom which is expected of every Theosophist.

•D.

QUESTIONS AND ANSWERS.

Q.—LVI. (a) In the October and preceding numbers of the "Prasnottara" explanations have been given of the *Rāsa Līlā* of Shri Krishna. I regret I have not been convinced as thoroughly as I should have desired.

Personally I am not inclined to believe that all the stories of Krishna's childhood are *literally* true. It must be admitted that the Hindus as a nation have taken them to be literally true, probably through *ignorance*. It must also be admitted that this literal interpretation has *done* society great *harm*. Sects are found here and there where the priests pretend to be the *representatives* of Shri Krishna for the time being and take indecent liberties with the females of their disciples with the knowledge and toleration of the latter.

Mrs. Besant would be doing an immense good to the community at large if she could induce her London friends to read and investigate the Astral Records upon this point and publish the results for the benefit of those who would admit that *testimony*. It might at least help a number of honest and good thinking men to decide their line of action. I do not suppose any serious harm will come out of the matter, and I would request my Hindu brothers who accept such a testimony as reasonable for the time being, to join me in requesting her to grant this favour.

(b) Another difficulty is that all the Puranas—works composed by different writers—have taken literal interpretations and sometimes imputed very absurd and foolish conduct upon the part of Shri Krishna. For instance it is stated in Bhabishyottara Purana that Krishna's wife Satyabhama got enamoured of her step-son *Samba* and forgot herself. For this act Krishna cursed innocent

Samba with leprosy. This action on Shri Krishna's part I do not understand if it be *true*. I believe the whole thing to be false and invented to explain the immigration of sun worshippers into India.

(c) *Shrimad Bhagwat* is said to have been written by a pious sage. It is meant to be a popular work. Why did this sage credited with provision, because of while writing upon the future state of society in Kali-yuga, and composing a work for the Kali people, write facts in a way which he must have known, would be taken *literally and misinterpreted* by the people. Who is responsible for all the bad Karma done through ignorant but literal and common-sense interpretation of the *Shrimad Bhagwat*. To say that the work was meant to preserve sacred truths under the *garb* of figure of speech is not quite satisfactory.

(d) Take another fact. Why does Shri Krishna forget all the *Gopis* after he leaves Brindaban after having been so free with them. In his later life Shri Krishna acts as an ordinary though wise man. You find nothing immoral about him. His many wives were the result probably of the then social custom. Can a person who shows so much regard to the belief of the ignorant as shown in *Bhagavat-Gita* III-20-21-23-24-25-26 net in a way that can give the least ground to the people for being misled? I suppose nature never wants such *miracles* as the killing of the demons by Shri Krishna. All these disappear in Shri Krishna's later life. It is quite possible He may have been a very lovely and affectionate child and in that state of society it was quite possible for Him to have gained the pure affection of the Braj females. He may have been free with them as a boy might be with his mother. But beyond this I think the whole story is made up and not worth supporting. The killing of the demons might be exaggeration of very simple accidents in ordinary life when they concern a fondling of a lord of a community as Nanda was, and who was the fondling of the whole village. Some of them might be distorted versions of the way in which Kansa's intrigues to get at the Divine Child were frustrated. Kansa himself seems to have been what one

may see in an ordinary ignorant Zamindar of the present day. The story of raising Goberdhan must be an unfounded fable. For tremendous down-pour from its top will necessarily deluge the people by over-flooding the ground below. Otherwise the houses would be as safe as the ground below a hillock. Under such circumstances I do not see the advantage of the hill over the house in such a case.

As this matter has now been moved I pray for more light to clear up my doubts.

We perhaps should not subordinate our reason to vague explanations which do not seem reasonable to us.

P. B. N.

Ans. In Q. No. LVI P. B. N. has done away with the story of the Shâstras and depended entirely on the astral vision of our London members. But I think in both the cases the statements are either to be taken on authority or rejected, as no reason can be assigned for the facts. As brother P. N. B. has discarded the authority of the Shâstras similarly I know some of our friends discard the statements made in the "Story of Atlantis." The testimony in either case is convincing only to the few; and for that reason the writer has based his grounds on reason and human nature, accepting of course the stories to be *literally true*, (not in the sense they are ordinarily interpreted).

P. B. N. says that this literal interpretation has done much harm; but I believe the harm is done not so much by believing the stories to be true as by the vitiated natures of the subsequent followers—the priests—who unrighteously and without any foundation call themselves *representatives* of Shri Krishna.—This corruption is not due to belief in the stories but to the depraved moral natures of the priestly class, who fraudulently work upon the minds of their innocent followers.—In such a case the frauds are to be discarded but not the stories which have a great bearing on the physical and moral natures of man.

In the above P. B. N. has assumed the story to be entirely false as he cannot understand the action of Shri Krishna. Why?

Do not such things happen at present? Are not there women to-day susceptible to the influence of some of the lower emotions? And do not some men forgetting their duties yield to their lower nature? Are all men divine? If not, what is the impossibility in the story? As regards the conduct of Shri Krishna in cursing his son Samba—even that is quite intelligible. For men are expected to have better control over their lower natures. The women are generally emotional and that is their weakness. If in their weakness, they happen to go out of the right path they are to be helped by man who should not on any account take advantage of such weakness. But in case men do take such a mean advantage, they are the proper persons to be punished. Shri Krishna surely did well in cursing his son.

The author of the Bhāgabat is not at all responsible for the wrong use made of his book by the present generation of men. The book is not at all a fictitious one. It contains statement of facts; it seems to me that there is no harm, while writing a history, in giving out real facts. The sages in former days had not the polish which would lead them to conceal the truth for fear of offending any one or of exposing the true state of things. Just as in law books acts called obscene are described, and in law courts such facts are stated, so also the sages who had to deal with matters of fact, unhesitatingly stated what they knew to have happened. If the author of the Bhāgabat be blamed for writing the book then the modern publishers of that book and the Government which does not stop such publication are even more to be blamed.—Such a spirit would lead us to a renewal of the age of the Inquisition—which is nowhere tolerated. Hence the author did nothing wrong, provided the book contained statements of facts which had occurred.

Ans.—In the later life of Shri Krishna we do not find his childish freaks because He was no longer a child. The playfulness of a child and youthful merriment become the earlier part of man's life—When a man enters the actual bustle of the world he has little time to attend to such things.

This will be clear to the questioner if he simply studies the life of any man, who has to pass through all the stages of human life—infancy, childhood, boyhood, youth, manhood and old age. And right conduct would be that which is appropriate to each particular stage. To expect youthful frolics in the ripe years of manhood is simply unnatural. On the above grounds I believe that Shri Krishna behaved exactly as we should expect a man naturally to do.

As for his miracles—whether they were necessary or not can well be illustrated from what our revered H. P. B. did in the early days of the T. S. movement. She had to convince earnest sceptics as to the reality of higher, though invisible, forces and forms of matter. When that work was finished, she took to writing her philosophical work the Secret Doctrine. Her work is taken up by Mrs. Besant. She shows none of her predecessor's miracles, because that stage of the Society's life is gone and those demonstrations of childhood need not be repeated.

Now we have to convince the philosophical and the rational. Hence the necessity of lectures and books. As that is done we have to take to practising what has been taught ; and that has been begun by the E. S. T. department. Shri Krishna had to do all these works. 1st. conviction by miracles, 2nd. reasonable demonstrations, 3rd. actual discipline—The nature of Kansa has not been properly understood by P. B. N. Neither Sishupal, Jarasangha nor Kansa were petty tyranical Zamindars—The simple way in which they were met and killed may lead us to suppose that they were common men, but it was not so. Really a war is decided by the fate of the hero, and if that hero could be met in a single combat where is the good of the unnecessary slaughter of innocent men ?

If any body could have done that the Boer war would have ceased long ago. Compare in this connection how the diplomatic skill of Lord Dufferin avoided a Burmese war by capturing King Thebaw. It requires more than a common hero's courage to do such extraordinary things. But the ease with which success is

won cannot determine the real strength or weakness of the opponent. But as we have no present-day history to prove the authority of these events it is better to leave the matters to be judged by each individual for himself.

As regards the reasonableness of holding the Gobardhan. I think it would be clear if P. B. N. could think only a part of the hill was raised giving shelter in the middle, far high up the plain where the houses were built. D.

Ans. (a) In question No. LVI P. B. N. says that the stories of Krishna's childhood are not *literally* true. That such *literal* interpretations are due to *ignorance* and productive of much *harm*. Now, following the querist's mode of interpretation and way of reasoning, we have these alternatives: either the stories are literally true, or they are not. If the former, they are evil; and therefore cannot belong to a beneficent God, and hence are not worth the trouble of further investigation. If *not* literally true, there is some hidden meaning, and P. B. N. admits this. So in either case no further questioning remains. And our brothers of the clearer vision—whether in London or in India—may well be left to follow their own course without interruption from us. And thus we may also save our tiny feet from risking too much in waters beyond our depth. P.

Ans. (b) "Puranas have taken literal interpretations"—of what? Is it not that the stories are there in the Puranas and we have got to interpret them? How, then, can we talk of the Puranas as interpreters? Then, again, the querist himself admits that the stories related in the Puranas are not meant to be taken in their literal meaning. Why then does he try to interpret literally, and thus get himself to call the texts hard names? P.

Ans. (c) There is no good thing that is not some time, or by some body, misused. And the Bhāgavata is no exception. This is a necessary condition of all things at a certain stage of evolution. And the world is passing through that stage. It is only when the lesson of a world-period has been fully learned that complete accord is reached. It is only in the peace of Pralaya that all

the pairs of opposites are merged in unity, and things cease to be, with their two polarities. The sage who does an action free from *egit* (personal attachment) generates no Karma that can bind him. That some should misunderstand is a necessity of the case. "They will get pain in return. And by pain they will learn to know better hereafter. The pious ones will benefit. Besides, there is hardly "common sense" in interpreting a thing literally, which it is admitted cannot bear that interpretation. Here again, by the querists' admission, there are only two alternatives for him. Either the Bhāgavata was written by a sage or it was written by a bad man. If the latter, we should not study it; for thus we would be doing worse than wasting our time. If the former, surely we never can think it possible for him to have written indecent things. And if we see indecency, it may be due to our want of knowledge or goodness, or both.

P.

Ans. (d) P. B. N. himself answers this question in a way that ought to satisfy him when he says that the Gopies were the women of the village who came to fondle their little prince. One would hardly expect the history of such women to form an integral part of the story of the prince's life; there can be reference made to them only when describing the infant child.

It is hardly right to say that nature *never* wants such miracles. Does the querist mean to say that she always follows one uniform round without the least variation in details? If that were so, then surely we should have continuous good harvests or continuous famines. And why fight shy of "miracles" so called? There is no going *against* natural law which is the expression of the will of God. But we have to remember that there are planes of *nature* other than the physical; and their laws, when known, can sometimes be used to counteract the undesirable action of certain physical laws. The steam engine rushing through the jungle with a tremendous velocity is a *miracle* to the savage; because he does not know. It is no miracle to the engineer who guides it, for he understands the laws of the energy which is locked up in steam. Thus it is always *our ignorance* that gives rise

to "miracle." The wise god sees nature's forces working everywhere; although there may be different combinations of these forces in different places or at different times, giving rise to different results.

P.

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STRAY THOUGHTS ON THE BHAGABAT GITĀ.

(Second Series.)

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CHAPTER III.

(The first series have appeared in book form, to be had of the T. P. S., Benares.)

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The very first effect of the realisation of the true nature of the Ego in man even though arrived at through intellectual discrimination—the first dawning on the mind of the aspirant of the real nature of the I in him as the uncaused spectator of the Prakritic drama has a tendency of creating a sense of aversion towards all actions which apparently lead to the mergence of self-consciousness in man and to make it lose itself in phenomenal things. We feel very naturally a shyness as regards actions which so to say decentralise the I notion by projecting it in the transient forms of the three worlds. We fight shy of all actions which seem to threaten the consciousness of the spectator in us. Hence we see Arjuna so perplexed at the divine guide exhorting him to fight while at the same time explaining and holding up the exalted state of consciousness appertaining to the silent watcher in man.

The third Chapter of the Gitā gives us therefore the *raison d'être* of Karma Yoga—the reason why it must be followed—its utility and place in the evolutionary scheme. The first and the initial mistake into which the aspirant naturally falls is that of confounding Karma with the inner life—the real man. From the standpoint of the illuminated self there is no Karma. In the man who

has come to know himself and is content with himself, no action exists. For him there is nothing to be done so far as he himself is concerned and hence he has no purpose which can be fulfilled by the manifested universe. *Gita* III, 17, 18. For he lives in the Eternal while Karma belongs to the plane of phenomena.

It is only when we identify ourselves with our vehicles, when we seek for the expression of our individual life in and through actions, that the mergence of the Ego with the forms and energies contained in the sheaths takes place, with their inevitable consequence—pleasures and pains. Really and truly these activities which we in our ignorance ascribe to the I in us are due to the great evolutionary acting through Prakriti or Nature. These forces of which we shall have to speak more fully presently are the results of the involution of the life of Iswara in matter and form for the purpose of unfoldment of Being and Self-consciousness. In our ignorance we fall into the error of confounding the true actor with the uncaused spectator साक्षी and impute to this centre actions which proceed from the divine energy infolded in matter कूटस्थ. The divine energy called sometimes the life waves of the Logos vitalising matter with the seeds of divine life and divine potency and subsequently building matter thus differentiated into organisms, impels everything to activity thereby wooing out the germinal powers of the Divine Centre in man. Viewed thus as activities of the sheaths, as external stimuli, they belong from the stand-point of the developed Ego not to the Ego but to the external world, just as the food which a man takes and the process of assimilation may be said to be external to and independent of the inner consciousness. Thus regarded actions are no more to be sought than avoided. Like ripples in a mighty ocean they affect not the true being—they touch not the innermost sources of life. So the man who is contained in Self, who centred in the Self, revels in it, has got no dread of actions. *Gita* III, 17, 18. He is not affected by these ; centred in himself, able to sustain his consciousness without the help of the upadhis to reflect himself, for him truly no action exists.

But the case becomes different with the baby Ego—the Ego whose inner powers of self consciousness, existence and bliss are yet unmanifested. It is still under the dominance of Prakriti : it is still like the foetus within the womb of Nature and requiring the nurture of Prakriti in developing its latent powers. As already said the Law of Karma has its justification in such Egos and we do well to let go the absolute standpoint of the emancipated consciousness and try to understand the functions of Karma as affecting us in the lowly levels in which we normally live, move and have our being.

One of the foremost and, it may be said, the most important function of Karma lies in drawing out the latent powers of the Divine Seeds of the embryonic man by synchronous vibrations from without. It is as though the Divinity without and within the sheaths of man were wooing out the powers of self-conscious existence of the germinal Divinity within. The vibrations from the external world affect the undeveloped bodies of the baby Ego and produce thereby modifications in these by rousing these into responsive vibrations. Those vibrations to which the bodies can respond generate similar vibrations in these, and what is more, tend to throw out all constituents in these bodies which stand in the way of the response. Thus harmony is gradually established between the external forces and the particular body. The baby Ego which by the necessities of its being is attached to these bodies—these wombs of growth, and which during the earlier stages of evolution is dependent on these bodies for consciousness and existence, is thus brought into contact with the external stimuli, and the harmonious vibrations generate in it a sense of pleasure. The elements of existence, consciousness and bliss lying involved in these vibrations go to evoke in the Ego the consciousness of existence and bliss, the bodies serving the important function of transmitting or, what is more, transmuting these vibrations into proper constituents of growth. The harmonious vibrations thus affect the inner consciousness and produce in it the modification of pleasure. The Ego is in turn roused from its state of absoluteness and unconsciousness to a recognition of the pleasure-

able and harmonious nature of the vibrations, and in the recognition there is an out putting of the life of the Ego—a downpouring so to say of its inner latent powers.

In the very recognition there takes place within the Ego a definite formulation of its own being;—the abstract and apparently unconscious being of the Divine Seed passing into a state of concreteness and becoming. Mathematically speaking the Ego thus passes from its latent absoluteness into a kinetic state. The life within longs to mingle with the Divine life without, the pulsations of which it faintly recognises, and in this longing—in this out-putting—it accentuates the pleasurable vibrations and accelerates and vivifies it with its own life. It fecundates its own womb with its manifesting powers and thereby colours the upadhi with a tinge of its own. The upadhi is thus subjected to the working of two distinct sets of forces. There is the impulse and stimulation from the divine life without and there is also the down pouring of the life of the Ego. Thus influenced there is a consequent re-arrangement in its constituents which leads to a harmonious adjustment making the body more susceptible to the stimuli and yet more plastic to the touch of the Ego within. The upadhi thus evolves in the development of the powers of co-ordination and adaptation, developing definite lines of activity and, what is more, evolving special organs and senses later on. So the Upanishad says: "it wanted to see and eyes came; it wanted to hear and the ears came." The higher spirilles of consciousness, the higher possibilities of vibrations with which the constituent atoms of the body were involved by the action of the sacrifice of Brahma or the first life wave—the higher potencies of the spirit lying dormant in matter are thus roused into activity and manifestation. They open out grander vistas of knowledge and bliss and bring the Ego into contact with higher planes of being. Thus a vibration from the physical पृथिवी (earth element) would under suitable conditions re-manifest the vibrations of the element water जल् involved in it, and so on till the divinity acting in matter is reached. Herein lies the possibility and guarantee of evolution. Truly evolution is re-finding. We shall have to refer to this anon.



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